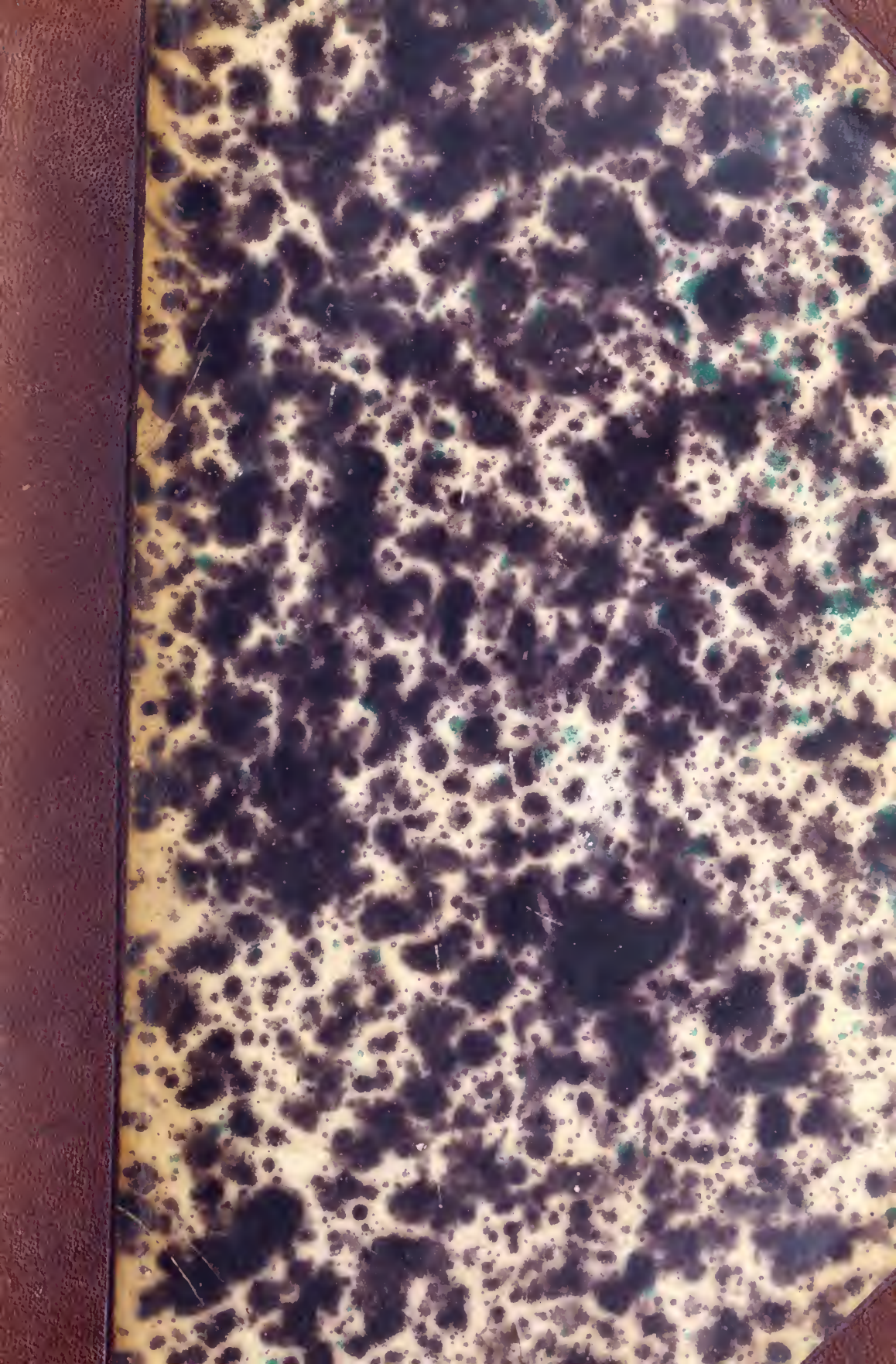




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# CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

## TABITHA IN HAMBURG.

BY THE REV. W. FLEMING STEVENSON.

THOSE who were familiar with Hamburg up to five years ago, were also familiar with a slight, low-sized woman's figure, encumbered with a basket of books and *et ceteras*, or enveloped within a capacious cloak, beneath which were probably soup and other dainties for the sick—a nimble figure, that flitted rapidly through the streets, and would be watched with honest pride by many a Hamburg citizen. Fifty years since, a young girl sat wearily in the salons of a well-known Hamburg house, Sieveking's of Neumühlen. Lessing and Jacobi had been there; Claudius was a frequent guest; it was associated with Reimarus and the *Wolfenbützel Fragments*; mild and thoughtful Perthes and his Caroline were not unknown in it; and the cultivated and sometimes brilliant society that it received had seen among them Klopstock and Voss. All this Miss Sieveking knew, for she belonged to that society herself, and was clever and thoughtful enough to take her part in it; but it failed to satisfy her idea of life, and she was weary, restless, and in pain, groping her way through the darkness of much doubt to faith and peace in Jesus Christ. That faith and peace had come to her at last, no one could doubt who saw the face of that quick-moving and gentle lady, with her basket of books,—a face plain in feature, but beautiful with love and the serenity of a quiet heart. It would be out of place here to relate the progress of the spiritual change, but there are points of interest about her active Christian works that deserve and repay attention.

Amalie Sieveking was born in 1794, and belonged to a family of merchants distinguished for more than one generation in Hamburg for their benevolence and literary tastes. Her mother died when

she was not five, and she was not likely to see much of her father at a time when etiquette required children to ask that favour by a formal note in French. She was not an amiable child, nor attractive. She wanted the grace of childhood, and suffered from constant bad health. She was nervous, timid, and morbid, conscious of her defects, and unfortunate in her teachers. The lady who took charge of her father's house was good-natured and incapable: a rationalist tutor sowed in her mind the seeds of much after disquiet and doubt; and she took relief from his pedantry in reading Becker's History, and—surely one of the oddest tastes for a child—writing a panegyric on Diogenes. She began to doubt the immortality of the soul and the existence of God; she kept a moral diary, and punished herself for small sins by walking with pebbles in her shoes. "I am so unhappy," was her cry; "nobody calls me *dear* Milly, nobody cares for me." At fifteen she lost her father; the old home was broken up; she became a dependent on her relatives, and was boarded with an excellent but otherwise unsuitable lady, a sister-in-law of Klopstock. She read novels on Sundays, and wrote essays on St. John through the week; was confirmed with approbation by the clergyman; and went as companion to a cousin, a wealthy widow. All this time there was a strong conscientiousness developed, and a wish to be good and live up to a noble object. Her independence of character was asserting itself in various ways,—in an incapacity for the sentimental friendships of girlhood, in her choice of literature, in her determination to think out everything for herself, in such traits as washing her own clothes when the French occupation compelled Hamburg families to retrench. Her want of taste

was as striking: she could neither acquire singing nor dancing; dressmaking, and even the more practical cooking, lay beyond her. At eighteen she began to teach a few pupils for the pleasure of active employment, or of teaching, for which she had a passion. She was more at home here than in social life; she felt less anxious about her awkwardness and failure there. Though there was a deep affection in her nature that never met with response; that was reserved, no doubt, for her peculiar work. She grew reconciled to being passed by; to a solitary woman's life; and proposed to write the *Memoirs of a Happy Old Maid*.

Other changes were taking place at the same time. Sorrows had overtaken her, and the last was the death of her favourite brother. "It became a turning point in my life." The shadow of doubt and unbelief passed away; the fruitless moral combat was given up for rest in Christ; in those depths of sorrow and soul-conflict where so many have found Christ, she too was found of Him, and went in peace. "Has not God," she writes, "different vocations for his different creatures, and has not each its own joys? To be a happy wife and mother is not mine—then, foundress of an order of Sisters of Mercy?" It was this direction that her thoughts were taking—that they had been taking unconsciously since she was eighteen; and when she was thirty, a dinner conversation with an enthusiastic Professor Hartmann set her to work out some such scheme in earnest. She thought that Protestants had as much right to economise and direct female charity as the Church of Rome; that there might be what she called an Order without conventual rule, with little more than the principle of voluntary association; and she cared nothing for the suspicion that would attach to names. It was the thought of a first enthusiasm—it afterwards took a healthier and happier direction. She did not know that, at the same time, the conception of Deaconesses was being slowly shaped out on the banks of the Rhine; that her calling was to show the power for charitable work that lay within reach of any Christian woman, and how to exercise that power without interfering with the common obligations of social life. Visiting the poor, nursing the sick, and teaching female catechumens, were to be her objects. She drew up a rule of forty-nine articles; talked it over with Gossner, who happened to be in Hamburg, and received his encouragement and blessing, though with characteristic sagacity he told her the rules must spring out of the circumstances. But the project came to nothing. Freiherr von Stein and others caught the idea, and found in her a zealous correspondent. She published some religious works; was scolded by Hengstenberg, who would not concede to a woman any right of expression in print: and had a letter from a *Candidat*, "which was absurdly rude; a woman should make her husband's life pleasant, &c., entirely omitting all consideration of the women who had no husbands." All this while

she was teaching with the same pleasure as at first, and delighted to point out that one of her ancestors was a schoolmaster. But teaching, writing, and dreams of sisterhoods gave way in 1831 to the claims of the cholera hospital. She offered her services as a nurse, in what spirit may be gathered from what she had written previously: "I feel in myself the same spiritual disease on account of which the Lord is visiting the poor sufferer with such heavy strokes; and I am ready willingly to accept my share of the suffering, if so I may also partake of its healing and purifying powers." The offer was accepted with misgiving and much jealousy by the medical men. The nurses learned to obey her, the doctors found they could trust her, and she remained till the plague had ceased.

In such work as this there was much experience gained and much insight into the state and want of the poor; also what was quite as important, a clearer view of her own vocation. It was in the hospital that she conceived the plan of an Association for the Care of the Sick and Poor. Those who should belong to it "must have a living principle of Christianity and love of their work; and besides these, sound sense, bodily strength, and knowledge of domestic matters." By such qualifications the range of choice was limited, some that were applied to made excuse; but in May, 1832, when the first meeting was held, there were thirteen—six married, and seven unmarried—partly from the higher and partly from the middle class. And from this have sprung the various *Female Visiting Societies* of Germany, Russia, Sweden, Denmark, Holland, and Switzerland. If it is important to gain the co-operation of pious women, and afford them an opportunity of dedicating their time to Christian labours, it is quite as important to show how much can be done without any displacement of ordinary family duties, or any interference with the social life and claims of home. The good that this Society did was great. It not only helped the poor, but evoked a Christian vitality and spirit of work that have been a blessing ever since. It showed how much might be effected by a simple agency, with proper management and Christian tact. And these Societies, wherever they are found, are among the most excellent fruits of the revival of Christian life.

The object of the Association was to help the honest poor, such poor as were brought under notice by the parish doctor or the poor guardians. Most of the families were visited once a week—in severe illness more frequently. Each family was visited in turn by three, and where two visits were made weekly, by six different members. Miss Sieveking, as President, visited by turns all the families under the Society's care. For every two visits a lady received 4*d.* to lay out as she pleased. Larger gifts had first to be discussed in committee; as a rule, help was given in kind; debts for rent were not paid, but the poor received food and refreshments for the sick, beds, articles of clothing, and firing. Work was obtained where practicable, and every



opportunity was taken to employ the poor for the needs of the poor. "Poor shoemakers make the shoes, poor tailors and sempstresses make the clothes, a poor old upholsterer stuffs our mattresses; when a poor woman is too ill to clean her house and wash her linen, we send another to do it for her. If a sick person requires a nurse, we send one of our qualified women." These were the objects in one direction, and they were pursued with abundant success. In another direction they had no less value. There are women who have time on their hands, who, for want of higher opportunities, are obliged to trifle it in busy idleness or weary over it in ennui. Miss Sieveking notices that there are families where there are several grown-up daughters, and whilst the mother is still an active woman, there is no sufficient occupation for them. There are widows and childless married women who have much unoccupied leisure; and there are "old maids, so despised by the world, who might be ennobled by some worthy pursuit." To associate these in active work is, however, but one step, for the association may be so imperfect as to be useless. Three types of Societies are mentioned that came under her own observation—that, where the members decided what families they would visit, and how often, whether to report on them or not, which was "such a melancholy state of oscillation between life and death, that the moment when it actually ceased to exist was hard to note;" that which entrusted the oversight of the institution to each of the members in turn, and long enough for each to pull down what her predecessor had built up; and that which counted a large number of merely nominal members, and "was crippled on all sides." These and kindred evils she sought to avoid. The members of the Society were all to be working members; they were to work by orderly rule, and the Society was to be conducted with such habits of business as would be natural in any other undertaking. Some might be able to undertake little, but what each undertook they were required to perform. A minute distribution of work was made, and thus each had something to do. The Committee for work, for example, was subdivided into ten, and while one lady had charge of the dressing of dolls, another superintended the unravelling of old stockings. These things may seem trifles: but the saving of time is never a trifle; and by attention to matters of detail, and the union of strict order with independence of action, this Hamburg Society became a training school for its members, in which they learnt the principles and practice of charitable work.

While the Society was formed and extended, Miss Sieveking did not relinquish her other duties. "At seven in the morning," she says, "I walked with a great basket of books to the city, and paid visits to the poor; then I had school for three hours. Four days in the week I generally went without any warm food. One of the children used to fetch me a pennyworth of buttermilk, which I took with a piece of bread." She speaks of "at least seven

hours a week for receiving the petitions of the poor; the long walks on their behalf to the doctors, guardians, and other authorities; the weekly and monthly meetings; and the quantity of writing." And the following is the picture of one day's work. "On Tuesday I get up at half-past four, and am employed for the children till six. I take my breakfast while I am at work. At six I set off for the city, and arrive at the Town Hall about a quarter before seven. Here there are generally twenty or more poor people waiting to speak to me. This lasts till half-past eight, when I go to my own house, and look through any notes that have come for me, or prepare something more for my school; and if there is any time left I take another walk, either to call on some of the poor people, or go on their errands to the doctors for the poor, the guardians, and the like. At ten o'clock my little ones come to me, and stay till near two. At half-past two I go to the Free School, where I give religious instruction till half-past three. The time from half-past three till five is filled up with errands, or writing for the Association. At five some of my poorer scholars assemble, and I first have a regular Bible lesson with them; then we drink tea and converse, and towards the end of our time I generally tell them anything likely to interest them in the way of literature on general subjects. At eight o'clock they separate. Meantime the visiting reports from the ladies of the Association have been sent in. These reports, much more than a hundred in number, must now be looked through, many things taken note of, and the visits newly apportioned. This work employs me as long as I can keep awake; but I cannot finish it before bedtime. Next morning up again at half-past four;" and so on. The mere narration of such a restless activity is enough to take away the breath. But it should be remembered that much of the work mentioned was not demanded of the President, but was given of her own willing helpfulness, which was always finding something to be done. Model lodging-houses were erected—three houses, accommodating fifty-seven families, who pay a moderate rent, and are selected through the Society. Prayers are read morning and evening by a respectable old man, an inmate, and all the families are invited, but never compelled to be present. Connected with these is a children's hospital, and the block of buildings is called the *Amalienstift*. The Association increased its members from twelve up to eighty-five, and cared for 256 families instead of 84. Persons from a distance sought Miss Sieveking's co-operation, and letters poured in from various countries, requesting information about the establishment of Visiting Societies. Pastor Fliedner begged her to be the superintendent of his newly-formed Deaconess Institution at Kaiserswerth. She was asked to take charge of the women's department of the Hamburg Infirmary. Later still, she was entreated to preside over the splendid Hospital of Bethany at Berlin, a royal child of the simple parent house of the

Rhine. To all these petitions she returned a decided refusal. Her work had been found for her, and she dared not leave it. But she became a member of various charitable societies in her native town, and worked with all her might to perfect her own. Her name became familiar to a wide circle: her Reports bred a singular interest wherever they went; and among others who showed the friendliest sympathy in her efforts were the Queens of Denmark and Prussia. To the former she stood in the relation of a friend; the most interesting of all of her letters were addressed to her; she paid her more than one lengthened visit, and gave the impulse to a Visiting Society in Copenhagen. Her work, modest as it always was, had now obtained great notoriety. She was sought out by strangers, and consulted on most matters regarding the poor, and how to help them. Persons of distinction visited her institution; and others from various towns invited her to organise a similar agency among them. With some of these invitations she complied; and addressed large assemblies of ladies at Bremen, Frankfort, Heidelberg, Berlin, and elsewhere. The simplicity and earnestness with which she spoke, the directness and consecration of her life to the cause of God, her large experience and practical good sense, and her vigorous intellect, produced on all these visits a profound impression. Her correspondence was always on the increase; but she toiled on in the most resolute, cheerful, restless spirit, even when busiest, writing to her old friend, Miss Hirsch: "I am so happy." Work, however, was wearing her out. An illness of a serious character compelled her to try one of the spas. The illness returned with more violence, and from the 1st of November, 1858, she never left the house. Early in the next year she arranged the Society on a basis that would secure its working without interruption after her death; on the 3rd of March she gave her farewell lesson to the children; on the 1st of April her sufferings had greatly increased, but not beyond her patience. Luther's Hymn, *Out of the depths*, was read to her, then the 42nd Psalm, when she folded her hands, said softly, "My Lord, my Lord," and slept away. She wished to combat the prejudices of the poor against a pauper funeral, and left directions that she herself was to be buried as a pauper. The plain coffin was carried by two paupers on the paupers' bier till it was set down in the churchyard of Horn. Here it was surrounded by troops of friends, and by the poor she had loved. Flowers were strewn upon it,

and the children of the Rough House went before it, singing under the bright sky of early spring, *My life is hid with Jesus*.

Her life has met with an excellent biographer, and has been introduced to us in England under excellent auspices. Use has been made of her varied papers to compile a little volume on the Principles of Charitable Work.\* Those who wish for guidance in their own relations to the poor, to meet with a healthy system of Christian poor relief, or who have an undefined craving for a more worthy life, cannot do better than turn to these two volumes. They will find points of difference, perhaps of offence. Miss Sieveking's views had grown to be a part of herself, and were sometimes dogmatically stated. She wanted something of the grace and delicacy of a woman's heart. They will have little sympathy with some of her theological opinions. But they will receive many a useful lesson, and will be drawn higher by sympathy with the spirit of this rare and genuine Christian woman. Her aim was especially for the higher usefulness of her countrywomen. She carried it out as much in the classes that she gratuitously taught for forty years, as in her Association. She had the satisfaction of seeing an early and beloved pupil become the wife of Dr. Fliedner, and share with him the charge of Kaiserswerth; and of knowing that many others had caught up her own purpose. It was quite as needful a purpose as she had proposed to herself in founding a sisterhood: nay, much more needful. The family life, with its ties, will always be the healthiest and commonest. And to show how wives and daughters may work among the poor without neglect of household and social duty; to set before the women of the middle and higher class some work higher than the reading of the last novel, or the little prettinesses of feminine industry; to show that there need be nothing frivolous, nor gossiping, nor irregular about the free association of women for Christian charity; that it may be made "to develop harmoniously the powers of a noble womanly nature,"—this was the place God set her. "Let her," as Wichern has said, "go forth among our women, this Hamburg Tabitha, with the testimony of her love and her life."

\* *The Life of Amelia Wilhelmina Sieveking*. From the German. Edited, with the author's sanction, by CATHERINE WINKWORTH. London: Longman.

*The Principles of Charitable Work as set forth in the writings of Amelia Wilhelmina Sieveking*. London: Longman.

## MISSIONARY ADVENTURE AMONGST THE ABORIGINES OF SOUTH AMERICA.—No. I.

BY THE REV. ALLEN W. GARDINER.

*Tierra del Fuego*.—I have been often asked by friends to throw into a connected form some of my recent experiences amongst the wild haunts and homes of the various Indian tribes in Araucania,

Patagonia, and Tierra del Fuego. But as it is so much easier to relate one's adventures by word of mouth than to narrate them with a pen, especially a steel pen, I preferred the former as manifestly



the lesser of two evils: and on returning to England in the year 1858, an opportunity seemed to present itself of so doing; but obtaining clerical duty soon afterwards, I thankfully consigned notes, anecdotes, details, and data, to obscure corners, until the other day, when I found a letter from the editor of this magazine on my table, which had done me the compliment of coming across two oceans to inquire for a little information on these points. At once electrified, or (to use a more modern term) galvanised into action, I rush for my old notes and journals, and having swept off considerable dust and cobwebs, light two caudles and begin.

It was on a dark and stormy night, during the intervals of a howling gale, before which we were scndding roughly but rapidly for the jaws of the Straits of Lé Maire, that, amongst a number of other sensations, I realised with due prominence how to-morrow morning would, if the gale held on (and there seemed no doubt about that), bring Tierra del Fuego.

So it did; they came together; and I often look back now with thoughtfulness upon that Easter Sunday, with my first view of Tierra del Fuego side by side. It formed a striking commentary on the verse of Easter associations:—"If ye then be risen with Christ, seek those things which are above." For never was a search for things *below* apparently more hopeless than that Easter morning. We were rolling and racing through the straits, shipping heavy seas from time to time, and striving to pierce the fog and sleet and gloom, in order that we might mark and avoid the long and dangerous tide-race which stretches far out to seaward from the reef-line of Cape San Diego. An hour later we were hurrying by the dark indented profile of Staten Island, which rises out of these wild straits in fierce zigzag lines, like the teeth of a cross-cut saw. At last the black bluff of Cape Good Success loomed suddenly a-head, and frowned a wintry welcome. It was in this bay that the *Endeavour* anchored, with Captain Cook on board, in the old days gone by, and here we sought shelter for the night. It was a lairdly-looking place; the cliffs on either side rose in grim battlements like some giant's castle, and thick forests in front seemed to march straight down to the sand beach, along which a heavy surf was roaring. We luffed well up, dropped anchor in about ten fathoms on the windward side, and the gloomy hills of darkness seemed almost over our heads. The navigator's star certainly could not have been in the ascendant when he named this sad, sombre roadstead Good Success Bay.

*Spaniard's Harbour.*—Landed in Earnest Cove this morning, and visited Pioneer Cavern and Cook's River, places full of melancholy associations from the death of our first mission party there in 1851. This rendezvous was selected by them in which to await the arrival of a vessel from Europe, in consequence of its being a spot rarely visited by the Fuegians, as, except in unusually calm weather,

their canoes cannot pass the tide-race off Aguirre Point. We found scarcely any traces of natives, but there was still many a relic of the missionaries observable in the immediate neighbourhood of the cavern and the river.

On the right-hand side of the cave there is a natural slab of rock almost resembling a tablet. On this was painted a hand pointing to the entrance, and with Psalm lxii. 5—8 subjoined. Close under this inscription is a grave, made by some of the crew of H.M.S. *Dido*, and a large stone upon it, with writing now almost illegible from exposure to weather. The text, however, painted by one of the missionary party, being sheltered by an over-hanging ledge, is still perfectly legible, and likely to continue so for years. And thus unwittingly they had inscribed their own epitaph, very applicable and characteristic, too, when considered in relation to their patience under the disappointments of un-availing expectations for human aid, and their subsequent resignation to the bitterness of winter, famine, and death.

Penetrating the cavern, and discovering by the light of a candle that it consisted of two large compartments (one running due west and the other branching off to the south), I found two pieces of hawser belonging to the boats, the fragments of a quadrant-case, and some of the ironwork probably of the *Pioneer*. At the entrance of the principal cavern they had built a breakwater in the event of the spring tides sending the spray in. From the southerly rollers the cavern is protected by a projecting wall of rock, which runs out about 100 feet, and so forms the cove. This wall has been exposed to such violent surf that a large passage has been worn through it big enough to admit a boat at high-water.

Proceeding along the beach, I found the wreck of the *Pioneer*, almost covered with sand, and the flag-staff (which had fallen down) near the same spot. Passing the grove of tall trees further on, under the shade of which one of the Cornish fishermen was buried, I came to Cook's River, and, after looking for nearly half an hour, discovered a large section of the boat *Speedwell*, on the right-hand bank. The current was running pretty strong in the river. It was about 250 yards across at the widest point, and apparently two fathoms of water in the middle.

Next morning, it being very calm, we towed off the wrecks of the two boats and the flagstaff (subsequently erected at the station on Keppel Island) as memorials of the first expedition. Soon after this, as Spaniard's Harbour is a very unsafe and unsheltered anchorage, I paid a parting visit to Pioneer Cavern, preparatory to our departure for Banner Cove, in Picton Island.

Having (previously to the voyage from England) gone down into Cornwall for the express purpose of making the acquaintance of the relatives of those Cornish fishermen who perished in this lamentable manner, I felt quite a representative feeling on the occasion, as the figures and faces of the mothers and

sisters, &c., of these poor men rose up before me, by whose firesides I had so lately sat down, and whose sorrows and sympathies I now brought as a sort of deputation to the actual scene of their bereavement. And the Easter verse again seemed suitable,—“If ye then be risen with Christ, seek those things which are *above*.” Yes, down *below* all looks sad enough. In the dark recess of this gloomy cavern—just here—it was that poor Mr. Maidment lay down and died; underneath that grove of trees by the river side lies Dr. Williams, whose Christian race was remarkable for its progress in things divine. Yes, “risen again.” And even here, under the shadow-line of these stern cliffs—by the roar of these breakers as they come rolling, rolling in—and, standing over against these grass-green graves, are there no signs of the resurrection-power of Christ? no witness to the promise, “I am with you always,” or, as it is literally in the Greek, *all the days*, and if so to-day? Is there nothing then, let me ask, to-day of that Presence, truly unseen but not unfelt, in the midst of life’s stormy waters? As Robinson Crusoe marked down on either side his discouragements and encouragements, so let me pause awhile on this river bank and make a note.

1. Here lie on the ground the wrecks of two fine boats cast away on this wild and desolate beach: but at her anchors, abreast of this cove, there is riding a schooner, looking large enough to be their afternoon shadow.

2. Here lie underground the mortal remains of seven faithful men, who formed the advance-guard of our Society, and perished, after much trial, in 1851. But these all died in faith, and therefore are blessed for evermore, and their work is following them.

3. It is to be hoped (*Times* newspaper) that such undertakings will never be resumed; and even a writer to this magazine, who ought to have known better, considers that to hope for the day (when the heathen and dark places of Patagonia and Fuego shall blossom forth) is mere Quixoticism. But in the face of enemies and friends, the voice of Easter Sunday says, “Risen again,” and the mission party abroad now consist, not of one band of seven, but of two sevens.

4. Their friends will never see their faces more on earth, and the places which knew them once will know them again no more for ever; but their souls are marching on to the glorious and triumphant conclusion of the Church’s work and the Church’s warfare, when those who sow and those who reap shall rejoice together.

Having made a sketch of the cove, the cavern, the grave, the brook, and the grove, and also of the remarkable rock described above, I pencilled a few lines under the impressions of the moment, and felt that my pilgrimage to Spaniard’s Harbour was concluded. It deepened, I trust, my resolution to devote myself for life to missionary work in South America, and that not merely as a laborious duty or meritorious penance, but somewhat, if possible,

after the same earnest fashion and fervent spirit of the dead who died in Spaniard’s Harbour.

I add the lines, not that they have the faintest claim to be called poetry, but as a guarantee to the friends and relatives of the expedition that the Christian sympathy and sorrow which their hearts doubtless often have cherished towards the lone spot, now found utterance and realisation; and thus they will have the melancholy satisfaction of beholding themselves representatively going into the grave to weep there.

## PIONEER CAVERN, EARNEST COVE, SPANIARD’S HARBOUR,

April 16, 1857.

### GOING ON SHORE.

The sun was setting, and the angry sound  
Of rude waves dashing on this storm-tost shore  
Is hush’d in peace, and all is silent, save  
The measured cadence of the sailor’s oar.

### SEEING EARNEST COVE.

I am a stranger here, for Fancy fail’d  
In pictures oft to realise the same,  
And fondly tried to stamp on memory’s page  
A local habitation and a name.

### PIONEER CAVERN.

The shadows of the evening gather round;  
I pass the entrance of this long dark cave,  
A candle gives its solitary light;  
But all is cold and silent as the grave.

### READING THE EPITAPH. PS. lxxii. 5-8.

Two stones are lying near the cavern’s mouth,  
Placed “in memoriam” by some friendly hand;  
Above I read that Psalm of confidence,  
Firm on the rock amidst the shifting sand.

### FINDING THE BOATS WITH THEIR TIMBERS MUCH BURN’T BY FUEGIANS, TO GET THE IRON NAILS.

Are these the boats I see upon the beach,  
Their skeletons so crush’d and char’d with fire?  
Can these the *Pioneer* and *Speedwell* be—  
Sad waifs and relics of our heart’s desire?

### A FOX HAS RUN ACROSS THE SAND AND LEFT FOOT- TRACKS.

Here are the traces of the wild-fox claws,  
Where rare is either animal or bird;  
And there the flagstaff, fallen on the beach,  
Whispers so mournfully of hope deferred.

### RUINS OF THE MISSION HUT, CALLED “HERMITAGE HUT,” UNDER THE CLIFF.

The night is falling fast, but I must go  
And seek on yonder cliff the Hermitage,  
Which, could it speak, would tell of many a prayer,  
And many a musing on the sacred page.

### RETURNING ON BOARD.

The ocean murmurs like a funeral hymn,  
Those muffled breakers in Æguirre bay—  
Hark! there are voices. Earnest Cove, farewell!  
And safely o’er the wave we launch away.



The barometer beginning to fall, and the sympiesometer likewise showing signs of disturbance, owing to our propinquity to land, together with the sudden cold and chilly sensation of the weather, made us speedily aware of a coming gale of severity from the south; and, as Spaniard's Harbour affords no shelter from southerly gales, it was necessary, if possible, to get clear in time, and either work up to Goree Roads, or get under the lee of Lennox Island. Having got under way with great difficulty, the chains, owing to the various currents and strong tide in Aguirre Bay, having got twisted together, we made an attempt to weather Aguirre Point, and pass Reliance Cove; but the winds were so baffling, and the rollers so heavy from the southward, that the attempt proved abortive. Accordingly we were obliged to return to our old position abreast of Earnest Cove, and prepare to ride out the approaching storm with both anchors down and a long range of cable to lessen the strain. The weather got colder and colder, and snow settled down upon the hills. Towards night it blew a steady gale from the west, which we scarcely felt, being close under the high lands of Aguirre Bay. But the next day the wind gradually hauled W.S.W., and as soon as it got the least southward of west the gale of the previous day hardened up into a terrific storm, interspersed with hurricane squalls, or williewaws as the old sealers called them, which made the vessel ride very uneasily. For three days the storm continued with unabated violence, and yet the exceptional and exaggerated fury of the intermediate gusts made the regular tempest appear immediately upon their cessation like an ordinary breeze. Being still, however, sheltered by the point, and being on good holding ground, with

remarkably strong anchors and chains, we were under no immediate anxiety. But on the fourth day, the glass still falling, the wind flew suddenly round due south, and in a few hours the whole drift of the ocean came rolling in upon us, totally exposed and unsheltered by any point of land whatever. The roar of the breakers, as they not only dashed on shore, but fairly leaped up the beetling cliffs and splashed in amongst the forest trees, was awful to contemplate. We were providentially only in ballast trim, and, with a tremendous range of chain cable out to increase the elasticity and lessen the strain, for some time the schooner did pretty well. But at last the sea ran in mountains high, and so quick that before she had fairly ridden over one she was jerked short up and pitched heavily almost into the next, several times having a very narrow escape of going down at her anchors. Jingle, jingle, crash, jingle, thump, was the music of that last night of this truly awful gale, but still she held on, and at eight bells on Sunday morning there was a sensible moderating down of the wind, and the seas did not come in so quick in succession. In a few hours more the gale broke, and we were comparatively out of danger, though a very heavy sea ran in the whole of that tide. Towards evening the glass rose considerably, and a fine sunset, with patches of blue sky overhead, terminated this storm of five days' continuance,—an unusual length for Cape Horn gales; for though hard and sharp whilst they last, and never few or far between, yet they seldom blow without a check more than thirty-six hours. Truly they that go down to the sea in ships, and occupy business in great waters, these men see the works of the Lord.

## SOME FACTS ABOUT RAGGED SCHOOLS IN LONDON.

BY A SPECIAL INQUIRER.

"WHAT would London have been had Ragged Schools never been established?" asked the chaplain of Brixton gaol, at a recent conference. Out of 600 male prisoners, he had found that the number who had been at ragged schools was "very small," while out of 1,700 females who had been in prison, 850 had no knowledge of either reading or writing: the 600 who knew anything at all having acquired their knowledge during a residence, at various times, in prison. There are two facts which in the outset we place before the reader. The first is,—that, as a rule, adult thieves have begun their career in boyhood—in other words, that very few begin a course of crime after sixteen years of age; and the second fact is this, that, notwithstanding the rapid increase of population, juvenile crime has largely diminished in London as compared with the past. That the Ragged School Union, in its direct and indirect influence, has largely contributed to such a result will be amply proved by the facts which we

are about to detail. But every thoughtful person must feel assured, that if the young "Arabs of the city" could be brought under the influence of education and moral training,—if they could be taken off the streets, into which they had been sent by drunken and profligate parents to beg and to steal, and so on Sunday and week-day have their hearts and consciences plied with truth, and, moreover, could be gradually put into the way of earning their own living,—then this out-cast class would surely become, to a large extent, a blessing, and not a curse to society.

In the Ragged School system we have seen the Christian miner sink a shaft into a stratum deeper and lower than was ever penetrated before. Sunday-schools and day-schools had not gone down so deep, nor can they do it at this hour. "Bright jewels of the mine" they have indeed brought up, but the Ragged School has found in that lower depth gems brighter still: the very contrast of what



these children once were, and what they have become, intensifies our thankfulness and joy. At first, when, nearly twenty years ago, Lord Shaftesbury and his little band of early coadjutors went to work, their enterprise was regarded as Quixotic and impracticable.

The London Ragged Schools were commenced in 1844; one of these was in the Devil's Acre, Westminster, another in St. Giles's parish, and another in Field Lane. Three years after the above date, I remember an examination of the nascent Field Lane school in a small room of an old and tumble-down house in West Street, Smithfield. But ere long its conductors purchased and fitted up a large building, which had been used as a smithy. In the upper room, decorated for the occasion with spring's freshest flowers, and crowded to overflowing, Field Lane had its annual meetings, at which nobles, prelates, magistrates, &c., were wont to plead with earnest eloquence for the girls and boys who had hitherto been orphans than the children of brutal and criminal parents.

That one institution has now numerous agencies in connection with it;—an *Infant School* for children under seven years of age is one of these, where the poor mother going out “a-charing” can leave her child with thankfulness and confidence with the matron. Little creatures are thus daily sheltered, amused, and each “receives knowledge, like its food, intuitively.” Since the opening, at least 700 have been admitted. Benefit has come thus to parents themselves; one of the fathers himself acknowledging that his little girl “would give him no rest of a morning till he had said his prayers.”

These little children are taught to read, to write, to sing, and to sew. Upwards of fifty garments were made by them in one year.

Besides the Infant Schools there are the Day Schools, the scholars of which are peculiarly tractable and attentive. Up till April, 1863, a total of 4,370 boys and girls had passed through the new Day Schools. On one occasion, when 359 children were present, 95 were found to be fatherless; 134 motherless; in six cases the fathers were in the poor-house; in 15 the father had deserted his family; in six the mother had abandoned them; seven were orphans living with relatives; and eight of them destitute of either parents or home; making 171 children out of the 359 who were deprived of either one or both parents. These 359 scholars represented 256 separate families, comprising 447 individuals; 49 of these families were in receipt of parochial relief. Among the parents were street-singers, professional beggars, prize-fighters, rat-catchers, street-salesmen, and hawkers; “in a word,” as the last report of the school says, “the migratory poor of London are here represented in full parliament.”

As to the value of these schools, a conclusive testimony was borne by one of the Commissioners of the Council of Education. He said: “I consider it as great a benefit to get a child into the Field

Lane Schools as into a college;” and when asked his reason for that opinion, he replied, “Because so much is done for them.” The power of self-help is evoked wonderfully by the Day Schools.

*Industrial Classes* are connected with many of the London Ragged Schools. We know one school where the boys are famous at *patching* and *mending*, and at making up for themselves coats, waistcoats, and trousers, originally worn by their seniors,—an ingenious process in its way, reminding us how, in the Royal Navy, a seventy-four gun ship is sometimes “cut down” to a frigate. As for the girls, they are taught to sew; they make up garments for themselves and others, besides mending their own clothes and also the family linen in the evening at home. These girls, before entering the Industrial School were altogether ignorant of sewing. The Industrial scholars in connection with the Ragged School Union, independent of those received, boarded and provided for in refuges, now number 2,840.

As to the number of schools and children, the following are the latest statistics of these schools:—

|                                           |        |
|-------------------------------------------|--------|
| The number of Sunday Schools is now 180,  |        |
| with scholars and attendance averaging .  | 23,360 |
| The number of Day Schools 201, and        |        |
| scholars . . . . .                        | 17,383 |
| The Week-night Schools, 205, and scholars | 8,325  |
| <hr/>                                     |        |
| This gives a total of scholars . . .      | 49,668 |

But, as many scholars attend on both Sunday and week-day, the Committee take the week-day attendance only as the probable number of those who enjoy the benefits of these schools, that is to say 26,000. The lamentable fact remains—as fully brought out at the Conference on Ragged Schools—that there are 25,000 of the class for which these institutions were intended, totally unprovided for. Very rapid indeed has been their increase. During the last seven years alone, about thirty have been established, twelve of which are male or female refuges. During the same period also the Sunday scholars have risen from 16,937 to 24,256, and the day and night scholars from 21,132 to 26,690. But, notwithstanding this, London increases so fast, and the causes—intemperance above all—which create rags and wretchedness are still so rampant, that *one-half* of the juvenile “roughs” and of outcast children are growing up neglected. Many are willing to enter one of these schools; the moment a school is opened in a new district it is filled, and the cry is “Still they come!”

It is another painful fact that every Sunday evening thousands are refused admission, not from want of space, but *want of teachers*. A large band of voluntary teachers are already in the field, numbering 2,695, while there are 395 “paid teachers” admirably adapted for their special work, and pre-eminently “worthy” and more than worthy “of their hire.” But these are totally insufficient to

meet the necessities of the case. Old teachers are passing away, from the City and other crowded localities, to suburban residences; and others who have continued their self-denying exertions are annually disabled by sickness or brought low by death. There is a *Servants' Bible Class* in one of the principal schools, meeting every Sunday evening, these servants having been formerly sheltered, and some of them trained, in a Female Refuge near at hand, which has been lately deprived of its head and teacher, and no one seems to offer to fill his place.

Anxiety may well prevail at the rapid increase of *matériel* for Ragged Schools, and the inability to mould it to precious uses. "When we look around on the thousands who are still outside the Ragged School, living in ignorance, ungodliness, and vice; when we find parents, as well as children, habitually indulging in brutal sensuality, and practising daily that which is debasing and corrupting, living in wretched hovels, insensible to shame, and as ignorant of God as the heathen, we are overwhelmed with heartfelt sorrow and deep regret that we have been able as yet to accomplish so little, compared with what is needful to be done, for the perishing outcasts of this mighty city. *We feel as if we had only accomplished half our mission*; yet how to overtake the other half we are at a loss to know." Such was the language of the last Report of the Ragged School Union. Urgent is the need for *teachers* as well as funds. May there not be some London readers of CHRISTIAN WORK who have leisure, opportunity, will, and a sense of responsibility in this matter? May there not be Ragged Schools near at hand to their residences languishing for help like theirs while they sit "idle"?

Some at a distance walk long distances to the lowest districts in order to carry on this blessed enterprise. One congregation in the north of London has for years past cultivated with astonishing results what were once "guilt-gardens" in the heart of Spitalfields. Faithful, zealous, and untiring, a large band of young men and women—some of the higher class—make their way thither in all weathers. At the last Conference on Ragged Schools it was resolved, that the members of every church and chapel in London should be appealed to, so as to obtain, if possible, funds and more voluntary agency, to carry on *at least one Ragged School* by the efforts of their own congregation. On that occasion Lord Shaftesbury urged on the Committee to "make a direct and personal appeal" in every district for help in the work of teaching. "Try if you cannot get them to come every Sunday, to come on alternate Sundays, or on parts of Sundays; go from house to house, from shop to shop; use all the arguments you can command; appeal to the results which have taken place; point out the results which you anticipate in the future; urge upon them the imperative necessity of their assistance in the crying exigency of the case; and show that to labour in such a cause will be a fruit-

ful source of blessing to themselves, as well as to the children they seek to instruct. And I do hope and trust that however true our Lord's words may be in reference to many of the great efforts of Christian enterprises, it will never again be said of the Ragged School cause, 'The harvest, truly, is plenteous, but the labourers are few.'"

The necessity for a much larger staff of teachers is made more urgent from the fact of the migratory or irregular habits of the parents; the period during which the scholars stay in the Sunday Schools is very limited. They must, if ever taught, be instructed *at once*; there must, therefore, be more teachers, smaller classes, and *such individual teaching that no child shall be overlooked*. As matters stand, we can testify, from personal observation, that the classes are too large to admit of fully effective teaching. There is always a considerable number of absentee teachers, but were every one present, he or she would have the charge of not less than fifteen scholars, to keep whom in order, much more to thoroughly instruct them, is scarcely possible.

The "Ladies' Clothing Societies" were founded for the purpose of supplying the children of the day-schools with clothing at one-third less than the cost of the material. The respective Ladies' Committees meet for the purpose of cutting out and preparing clothing, to be made up partly by the children of the day-schools. At one school the children paid upwards of 44*l.* for strong, well-made boots; and upwards of 800 garments were purchased within the year. But not the children only, but the women attending the Mothers' Meetings (88 in number) in some cases avail themselves of the opportunity to obtain clothing on the same liberal terms. By small contributions weekly they gradually purchase clothes otherwise not obtainable; occasionally, liberal gifts of money are forwarded to purchase warm clothing for the mothers, and left-off clothing is dispensed to the poor during the coldest season of the year.

There are now forty clothing funds in connection with Ragged Schools. Besides these, it is worthy of notice, that for poor men who come for shelter to the Male Night Refuge at Field Lane, in repeated instances clothing has been supplied, and situations also have been provided. On one occasion the master succeeded, after two days' search, in getting a poor sailor a ship. He wanted some clothes to appear before the captain; these were supplied, and he soon trod the deck, happy and thankful. To this it may be added, that cast-off clothing is frequently sent to the Ragged School Union office, and given to children half naked and ready to perish. We may add that special relief during an inclement season had been given away to between 300 and 400 families in one district, as follows:—1,500 articles of clothing, 57 beds and pillows, 40 rugs and blankets, 395 half-cwts. of coals, 510 loaves of bread, together with grocery, meat, &c., for peculiar cases. There is in the same district



also a Maternal Society for the succour of poor mothers in the time of nature's sorrow. There were 59 mothers helped and visited, and parcels of clothing were supplied for both them and their infants.

The late Judge Talfourd, with his dying breath, truly and emphatically said:—"What the poor want is not patronage but sympathy." And that the soul, the life, the *vivida vis* of the whole Ragged School movement is sympathy,—Christian, heaven-born, practical, self-denying sympathy,—let the facts already stated attest. But other proofs and illustrations of it remain to be mentioned. Among these is the "Working Men's Club and Reading Room"—the pioneer, we trust, of many others—in Duck Lane, Westminster. The club-room is 35 feet long. "What a cheerful room!" the visitor exclaims; "how genial the warmth of the glowing fires and bright gas; what a crowd of working men (over 100); what a Babel of voices, and bursts of hearty laughter! There is no fear of indecent language. Some are reading the papers or a book; others, who cannot read, are listening; others are talking in groups; numbers are playing at draughts or chess; cups of steaming coffee stand before many of them, supplied for a halfpenny (cost price), with milk and sugar. We will go up-stairs, it is 'class' or, as the men call it, 'school' night. About thirty men are practising reading, writing, or ciphering, *under the care of a gentleman who kindly devotes two hours on Friday nights to this good work.* This room is used on other nights for the Bible or singing classes, and for the men's meetings of the Barrow Club for the costermongers (who frequently go on for years hiring barrows and trucks to enable them to buy them), and Loan and Sick Societies. Passing on, separated by folding doors, is a small room, used as the quiet reading-room and chess-room, where *no talking is allowed.*" Respect for and sympathy with working men were the prompting motives of the founders.

Hence the whole of the little associations—Labour Loan, Penny Bank, Temperance Society, and Sick Fund, and Barrow Club—as well as the club itself, are managed entirely by the members themselves. Entire trust and confidence have been placed in them, and everything has been managed with strict integrity. A costermonger, at a meeting held in Waterloo Place, in June, 1862—Lord Brougham presiding—being called on to state the benefits received by himself and others from the club, related with deep feeling how, through this means, provident and temperate habits had been formed, and that many, having savings in the bank, looked now upon themselves as small capitalists, and so felt that their little property needed the protection of the laws as well as that of the rich man. "Therefore, my lord," continued the speaker, "*we have learned to respect the laws; and further, we have learned to look upon the higher classes of society as our friends. Formerly we looked with suspicion upon them, but that is changed since we have seen what has been done for our good.*"

This institution is open on the Lord's-day; the

newspapers and games are put away, tracts and books of a religious character and Bibles are laid on the tables, and a suitable service is held. It is worthy of notice, that while to this club, the child of the Ragged School Union, artisans and mechanics are attracted, saying that "there is nothing like it in London," by far the larger number of members are costermongers, hawkers, and men whose occupations are casual, and, in many cases, are occupants of common lodging-houses.

Every year there is a most gladdening scene witnessed in one or the other of our public halls—the annual gathering of the *Shoe-black Brigades* of the metropolis. Those who have once been present will not speedily forget the varied costumes, the clear, bright aspect of the boys, the sweet music discoursed by their band. There are eight London brigades, employing 373 lads, who in one year earned 6,222*l.* To John MacGregor, Esq., mainly belongs the privilege and honour of having originated a movement which not only supplies a public want, but also brings health and spiritual and moral training, and the means of honest living, to those who as Ragged School-boys were drawn from the lowest class. One of the most suggestive paintings we have ever seen, represents a member of the *red* brigade, with his box and brushes close at hand, partaking of the smoking dinner his widowed mother has brought to his stand, and provided out of his savings. This picture was presented to the noble president of the Union, and we know that Lord Shaftesbury prizes it greatly. It hangs in a prominent place among the portraits of his titled ancestors in Grosvenor Square.

The annual distribution of prizes to servants who were once Ragged School children, who have kept their places for more than twelve months, is likewise full of interest. Last year there were 730 candidates, of whom 475 had held their situations from one to two years; 151 from two to three; 57 from three to four; 32 from four to five; and 16 for five years and upwards.

We cannot conclude without referring to the cultivation of a love for flowers, and the flower-shows with prizes annexed for those children who, with their parents, have cultivated many a lovely flower and fragrant plant, and that "under difficulties." A local London paper, reporting the proceedings of one of these floral shows in Clerkenwell parish, said: "It required some stretch of the fancy to realise the fact that many of the plants and flowers were reared, watched, and tended in some close cellar or garret by the little ragged urchins who, a short time since, were to be found in the streets whining at our feet for alms, but who then stood before us with intelligence and pride, and presented their mute offerings to our gaze. Poor indeed must be the aspiration of that man who could not discern in the remarkable scene the springing up of a bud of promise one day destined to bloom on a fairer garden, and to produce its fruit." In another district we find that by the shows "a love of flowers



has been developed, so that there are few windows which are not decorated by plants."

Last of all, *summer treats* are annually provided for Ragged School children, and also for the inmates of the London refuges. Some gentlemen are always found to open their grounds every year, and to take upon themselves the whole expense of a large body of children. Among these is Mr. Bodkin, the well-known assistant-judge, who, with his daughter, is most zealous on behalf of Ragged Schools. Many of the schools are marched to Primrose Hill, Kennington, and Victoria Parks; others are conveyed away in vans to spend one whole day on the green lawn, in the incense-breathing meadows, on the grassy slope, or amid gipsy haunts in forest glades. As many as six thousand children have thus in one season, and by special funds raised for the purpose, been made happy exceedingly. Many, the majority, had never seen a green field. Shut up in the murkiest and most unhealthy alleys, lanes, courts, deus, they manifest unbounded delight when they first feel themselves on the greensward, and to look at them in their exuberant gladness is at once cheering and saddening; for such excitement finds its explanation in the remark of one girl of twelve or thirteen years of age: "*I never had a holiday before.*" The class whom it is sought to

bless and save is a peculiar class—precocious, cunning, and mischievous to a degree; and so sound Christian philosophy demands kind treatment as conducive to the grand end. *Truth and love* can tame them. "I hope," said the president at a great meeting of the Sheffield Ragged Schools, "you will adopt the system of giving the children periodical treats. In the winter let them have a good tea, and in *summer take them out into the open fields, there to disport themselves for a few hours, and enjoy the beauties of God's creation.*"

Such are our facts about Loudon Ragged Schools. We rejoice to think that such institutions are now general over the kingdom. It has been affirmed by an authority on this question, that in every town with 15,000 inhabitants there ought to be a Ragged School. If so, the necessities of the out-cast juvenile population are far from being supplied. But they shall be met, if earnest men will realise at once their responsibilities, and the blessed recompense accruing from self-sacrifice in such a cause.

"Despise not one of these,"

"Compel them to come in;"

"There yet is room—the Lord is there,

Waiting for guests his feasts to share;

Each prodigal is welcome there—

GO FORTH AND BRING THEM IN."

## NORWAY AND ITS PASTORS.\*

THE signal for the departure of the steamer that was to take us to Ulefossen, being heard, we rapidly ran down the green hill on which stood the farmhouse where we had been enjoying the glorious view over the blue Hitterdal See, and got on board just in time. We found ourselves surrounded by country-people, who pressed around us, full of curiosity, and ready alike to question and to tell, thus affording us every facility for becoming acquainted with popular life in Norway. Hitherto we had not met with many indications of lively religious feeling during our travels. We had been in the habit of inquiring from time to time whether there were any Pietists in the district, but we had always met with the curt reply, "Yes, some few," spoken in a tone that showed they were not general favourites. In short, our expectations as to the living fervent Christianity pervading the Norwegian character were considerably lowered; goodnature, frankness, honesty, and a readiness to oblige, we did indeed find, but these seemed mere natural and national characteristics; and several expressions made use of in conversation, as well as the spectacle of country maidens eagerly reading the novels of Dumas, &c., implied a general laxity in religious principle. Weary with the persistent inquisitiveness of the peasantry, we turned at length to another group of travellers, evidently ministers

with their families, who were admiring the changing landscape, and pointing out an almost inaccessible cavern high up on the steep rocks as "of historic interest." "It was there," said one of the party, a middle-aged man, with an earnest and animated countenance, "that divine worship used to be held at the time of the Reformation. God be praised that we are no longer obliged to have recourse to such lurking-holes to hear and read his word." "Our fathers," observed one of the others, "were very nearly obliged to fly thither;" and this reminded me how long Hans Nielsen Hauge had had to languish in prison. The gentleman before alluded to now went on with evident interest to give me further information about the religious movement in the early part of the present century with which that peasant had been connected. It seemed that his followers dissented in no one particular from the National Church, but only sought to avoid the Rationalism that had crept in, and the deadness of its orthodoxy, holding the great essential to be a living heart-religion. They accepted the confessions of the Lutheran Church, though without laying any particular stress upon them, preferring to appeal exclusively to the Scriptures. The name of "Haugianer" (by which they used to be known) is now seldom heard in Norway, but their principles are not extinct, nay, they have been spreading of late considerably, their representatives being generally called *oppvakter*, the awakened, or *læserer*, from their zealous Bible reading. "If you travel on a

\* Translated for CHRISTIAN WORK, from the *Neue Evangelische Kirchenzeitung*.

little further," said my informant, "you will be snre to meet with them." And so it proved. As we disembarked at Ulefossen, and exchanged friendly adieus, we were not a little surprised to find that it was no other than the son of Hans Neilsen Hauge that we had been conversing with.

The next day, we pursued our journey in the two-wheeled car of the country, called *skyds*, and no sooner did our driver, Hans Pedersen, appear, than we whispered to each other that he was a "Hangianer," for he had the very expression of countenance, full of peace and quiet rapture, with which Tidemand's picture of a conventicle of these followers of Hauge had rendered us familiar. The conversation with our *skydsbonden* (driver), who, according to custom, stood behind us, began, of course, with the usual queries as to whither and whence, but they were not nrged with such eager curiosity as by most men of his class; and ere long he began to put a few modest questions as to the religious condition of Germany, and seemed delighted to find that we were of one mind with himself. He told us that the Pietists in his *bygde* (parish) all held together, and had their regular *oplysninger* and *Bibellaesninger* (prayer-meetings and Bible-readings); for, that although their pastor was a worthy man, who preached nothing contrary to pure doctrine, yet that he never endeavoured to *awaken* any one, but let each continue just as he was by nature. Neither was he at all well affected towards the *awakened*; but still, he could not prevent their meetings, at which, if one of their number felt himself capable, besides their reading of the Bible, Luther, Arndt, and other such divines, a short exposition of a text of Scripture was given.

We bade a cordial farewell to our driver at Ströngen, and there took the steamboat to go some way up the Flaavand, which is enclosed by grandly gloomy mountains, in order the following day to begin our wanderings over the Fjeld. The further we got from the coast, the rarer became the traces of modern civilisation. I invite my readers to enter with me one of the low blocks of huts, roofed with sods, which were thickly covered with pansies in full flower. We had found six or seven of these huts shut up, their inhabitants being all gone to the "Alp," but here at last was an old woman sitting quietly at home. There was only one large room, blackened by the smoke of long years, which had some difficulty in finding its appointed way out of the hole in the ceiling. We were attracted by the sight of a well-filled bookshelf, and found, to our surprise, Krummacher's Sermons, Tholuck's Hours of Devotion, and other of our well-known religious writers, translated into Norse.

And now to take a glance at these Pietists in the large towns. In Christiania, a large number of them have formed a society, established in 1848, as a counterpoise to the radical clubs of commercial and free-thinking tendencies. This society, chiefly consisting of mechanics, has a large building in one of the suburbs, in which there is an organ, and where

the services are very well attended. A brother of Professor Johnson—who may be said to head the religious movement—is in the habit of expounding and connecting the Epistle and Gospel for the day, and a remarkable air of devotion pervades the assembly.

Another circle has assembled themselves under the guidance of a Moravian pastor who has long laboured successfully in Christiania, although there is no specially Moravian congregation there: but in acknowledgment of the good he has done, the Government makes him a liberal yearly allowance. In short, the religious movement pervades all classes. Even the students have of late partaken in it, and if the revivals are more quietly carried on in Norway than elsewhere, they seem to promise greater sincerity and persistence. And now to turn to the clergy. The patriarchal mode of life still prevalent amongst the Norwegian people, gives their clergy one great advantage,—they possess the unlimited confidence of their flocks, who look up to them as to the head of a large family, and invariably address them as Father.

At the same time the post of pastor in Norway is attended with its own special difficulties. The members of the congregation are often scattered over an area of twenty-four square miles, and many of them live in single dwellings. Each of the three district churches under the care of one minister, will probably be so far from his own dwelling that he will be obliged to travel to it on the Saturday evening, and can only hold one service; and thus it happens that many congregations are obliged to dispense with public worship for three successive Sundays. It was so in Hardangerfjord. After I had spent three days in the snowy regions, often in imminent danger, I arrived there on a Saturday, rejoicing in the prospect of joining in prayer and praises with the Lord's people in their pretty little wooden church on the following day. But alas! the pastor, I found, had been there a week before, and there would be no service for another three weeks. I asked whether the Sacristan did not even read a sermon, but was told that churches for the most part had no resident Sacristan, that he came with the minister; and I was also given to understand that people could not undertake so long a journey from their own isolated farms every week. Their monthly attendance, however, is very regular, although they have to walk for hours in the dark and cold of a northern winter night. On these occasions, the pastor who is faithful to his high calling, not only performs divine service, but takes the opportunity to have some religious conversation with his people. I was told, for instance, of Pastor G—, that he was accustomed to spend the whole Sunday afternoon in private conferences; and, moreover, that he never shrank from driving miles several times throughout the week to attend sick or aged people. Unfortunately for me, this excellent man was not at home when I received hospitality at his parsonage; but the whole house bore the impress of



a simple and sincere piety. Pastor G— may be taken as the representative of those among the Norwegian clergy who correspond with the *awakened* amongst the people. That very Sunday I was to make the acquaintance of one of a very different type.

Having consoled myself as well as I could for the want of Divine Service with the rich library of religious books to be found in the parsonage, I set off in the afternoon to reach the next church, and after two hours of rapid gliding over the calm fjord, backed by the rocky walls and icy masses of the Folgefond (a glacier fifteen miles in extent), I saw Pastor U—'s church and parsonage standing on a green hill surrounded by bushy elms and oaks, and received a friendly welcome. The house was full of company. A gay band of farmers' daughters, all dressed in their best attire, surrounded me with eager curiosity as to what brought the foreigner there. Soon the company broke up into different groups. Coffee was brought in, newspapers read; there was much laughing, chatting, smoking, till, finally, an oddly-drest man with a long beard came in, fiddle in hand (the Pastor's brother, an eccentric character, I was told), and soon the tones of the "Springdands" were heard, and old and young joined in the dance; nor was the Pastor the last to do so, for all he was a widower of sixty years. By-and-by, hot and breathless, he threw himself into a chair beside me, who was sitting gazing in mute amazement at the scene.

"Why do you not dance?" he inquired; and when I replied that with us such amusements were considered unfitting for the clergy, he shook his head, exclaiming, "Strange people these German theologians! Strauss and Baur—I've heard of them—overthrow the whole Christian scheme, and

yet, forsooth, such an innocent amusement as this is held unbecoming! Now it's just the reverse with us, we are strictly orthodox. You should have heard me set forth sound doctrine this morning—but human life must have its recreations."

"Are there any of the *Pietists* among you?" I asked, in the course of conversation.

"No," was the reply; "those Sectarians have never been able to gain ground in my parish."

Another pastor, who had come over for the gaiety with all his family, leaving his church unattended without a scruple, expressed his amazement at making acquaintance with a *Pietist*. I soon left the assembly, but the uproar continued till the dawn, and sounded across the quiet fjord to the lonely public-house where I had taken refuge.

This parsonage may serve as the representative of a second class of the Norwegian clergy, whom we will call the Worldly-orthodox. There is a third class, which is under the influence of the Revival movement, but which has also a decidedly party spirit, being always on the alert to break a lance for Lutheranism, though there is not throughout the country the least trace of opposition to the Lutheran confession as such. In this part of the camp a violent opposition is made to the *Union*, which has no existence in Norway, and the name "Old Lutheran" is eagerly claimed, though in the ecclesiastical condition of the country it has really no significance. The younger theologians of the day, who are very attentive to the duties of their office, seem, generally speaking, to belong to this last class. God grant that their tendencies may not lead to a return of dead orthodoxy, and stifle the good seed which, through the living presence of the Holy Spirit, has begun to germinate in Norway!

## TRAGIC SCENE AMONG THE NESTORIAN CHRISTIANS.

BY THE REV. DR. PERKINS, OF OROOMIAH.

A VERY distressing case of the violent abduction of a Nestorian girl, with the intent of compelling her to profess the Mohammedan faith and be married to a Mohammedan ruffian, has just occurred here. As it well illustrates the abuses and outrages to which the sorely oppressed Nestorian Christians are liable from their merciless Mohammedan rulers and masters, I forward to you an account of it. I give the case to you in detail, from a full report of it by my esteemed associate, the Rev. S. A. Rhea, who being in the city of Oroomiah at the time, was personally cognisant of all the facts pertaining to it, and engaged most earnestly and unrelentingly, during the fiery ordeal of almost a week, in efforts to deliver the heroic and faithful girl from the furnace through which she was made to pass. It is owing to Mr. Rhea's efforts, under God, that the girl was finally rescued.

Below is Mr. Rhea's statement, viz. :—

On Thursday, at the dead hour of night, fifteen

artillerymen, heavily armed, came into the village of Digga, just under shadow of our city walls, rushed upon the roof, and dragged from her bed the daughter of Baba, the chief man of the village, a girl fifteen years of age. Her cries for help aroused the villagers. They ran to her rescue, fought desperately with the ruffians, but were overpowered. Two of her uncles were severely wounded; one is now at the point of death. But all was in vain: though the poor girl herself made a desperate resistance, she soon had to yield under the blows of the soldiers. She was dragged by the tresses of her hair from the village—her cries, imploring help, being heard to the last. Before light the intelligence of her seizure was brought to our premises. Knowing her well, having often stopped at her house, and from her modest demeanour being satisfied that she was entirely innocent—that it was a most flagrant case of violence, and that without the promptest measures, in a short time she would be

made a victim of Moslem lust and fanaticism, I resolved to use all the strength and influence of our mission to save her.

I sent at once to Rejab Ali Khan, Colonel of Artillery, and stated the case. He promised that in two hours the girl and the guilty soldiers should be brought to our premises, and, if the facts were as above stated, the soldiers should be severely punished. In the meantime, a very affecting scene took place in my room: the chief men of the Nestorians, bishops and priests, had gathered in; they seemed entirely broken down. Strong men wept, and smote upon their breasts; and especially when the bloody garments of the uncle, who had fought so nobly the night before to save his niece, were brought in, there was a general outburst of sobbing and lamentation. The women wailed, laid hold of my skirts, and implored my help.

The two hours were up, and the girl was not brought. I went to the General, and told him this matter must not be protracted. It was the most flagrant case that had ever happened here, and the greatest insult that had for many years been offered to a people already in the deepest straits of oppression. The girl must be forthcoming! He promised, with the most solemn oaths, that before sunset she would be in the city on his premises, alleging she was in a distant village. At sunset I went again. The girl had been found, but had not been brought to the General's premises. He had gathered in his moollahs, ready at the first moment to pronounce the irrevocable sentence that she was a Mussulman, and espouse her. No one of Nergis's relatives had been permitted to see her. No one knew to what she may have been subjected during the twenty hours that had elapsed since her seizure. The General insisted that she should be brought at once and questioned. I declined, apprehending that she may have been terrified; and the matter was compromised by her removal from the house of a fellow-soldier of Ferraj, her captor, to the house of Buyuh Agha, a Mussulman, but an old and tried friend of Nergis's father. I left the General, and after waiting until there was time for her transfer, though it was ten o'clock at night, and she was conveyed to a remote part of the city, I determined to see her. Accompanied by Deacon Isaac, and a number of her friends, we went to Buyuh Agha's. We found poor Nergis there, and heard from her own lips the story of her seizure, and her feelings of despair for many long hours, not knowing that anything could be done for her. In the presence of all in the room—Nestorians and Mussulmans—she made the strongest protestations of her fidelity to her own religion, and declared her readiness to die rather than become a Mussulman. I returned home with a light heart. The poor Nestorians were overjoyed. We felt satisfied that Nergis would stand firm through the trying ordeal before her. Morning came. We heard that at midnight a party of moollahs had gone to the house where Nergis was, and spent hours in attempting to induce

her to abjure her religion; but it was all in vain. The General had promised that at an early hour the girl should be brought, and if she made her confession that she was a Christian, and had been violently carried off, she should be released, and the soldiers severely punished. We went to his house, but the girl was not brought. In the meantime, Ferraj was brought out into the court, and the General went through the process of administering a mock bastinado. I remonstrated against this, knowing it was a trick to gain time, to make a favourable impression as to his impartiality, and to palliate the detestable course he was about to take in order to make a victim of the girl. The beating, such as it was, being over, still Nergis was not brought. I pressed the General: he said she should be brought at once to the house of a moollah living near by. We went there—the moollahs assembled—still Nergis was not brought. After waiting some time, I returned to the General, and requested him to excuse me from waiting further, as I was satisfied it was not his intention to have her brought. Soon a man came in, and said Buyuh Agha was demanding twenty tomans to let the girl leave his house, and that this was for the General. I turned to him, and remonstrated against such an enormity. The Nestorians, however, made up the sum, and were ready to give it, not to secure Nergis's release, but only to have her brought before a moollah to say whether or not she was a Mussulman.

The General seemed ashamed and embarrassed that his cupidity was brought out to the light, but he consented that the girl should be brought to the house of the moollah at once. It was announced that she was brought. The General accompanied us to his gate. We supposed he was going with us, but a letter was placed in his hands; he read it, and then excused himself from going further. Instead of going just across the way to the house of the moollah where I had gone in the morning, and who was quite a friend of Dr. Wright's, I found Nergis was to be brought to the house of Meerza Ali Akbar, the chief mooshtaheed—a grand old hypocrite, and full of venom towards the Christians.

He was the same man who last year forced a little Armenian girl to become a Mussulman, though she declared herself a Christian in the presence of a large number of Mussulmans. A large number of moollahs and seids were gathered in his room. I never saw a more perfect specimen of an old pharisee: his great white turban, his sauctimonious mien, his rolling his eyes heavenward, his measured and pompous utterances! He opened the conversation by saying, with great pomp of expression:

"It has been recently communicated to me that an individual had manifested her *choice* to become a Mussulman."

He was then interrupted, and instead of *choice*, he and all present were informed that she was violently dragged from her bed at midnight by a



party of armed soldiers, and she was to be brought into his presence so that he could from her own lips satisfy himself that this statement was not true.

He was brought to a stand. Then, rolling his eyes and elongating his face to a painful extent, he laid his hand on a large red book, and said he had just been reading a conversation that took place between Jesus and the Devil, the purport of which was, that everything should be done with great *deliberation*.

He had no doubt made up this story for the occasion, and adapted it to the case in hand. He did not intend to question the girl then, but after a few days. I told him that if he would listen but five minutes to her story, he would be satisfied it was a case of violence, and a great outrage. I entreated him, in the name of justice and humanity, to release her; but—no! "She was in an excited state of mind; she must be kept quiet, her friends were crowding around her." Then turning to the large crowd of Nestorians who had gathered in, intensely interested to see what was to be Nergis's fate, he waved his arm, and said:

"Away with you; you have no place in this court. Go to your work. Away!—away!"

His servants and some fierce seids who were around beat them from his court. I felt it was a time for apprehension. The market was close by, and a word from the arch-fanatic would have kindled a fire which would have swept the Christians away in its fury. Nergis was brought. As she passed through the yard her cries were heard: "I am a Christian! I am a Christian!"

I said to the Moollah, "Don't you hear her? Can you doubt? or hesitate to let her go?"

He was unwilling, and said she must remain in his house a few days, and then be questioned.

This was not assented to for a moment, for we knew, once in his hands, her fate was sealed. With great difficulty we got him to consent to let her choose where she would spend the night. He sent Kyâsin Agha to ask her. She said, "I want to go to the Sahib's" (the missionary). The reply was, "That can't be."—"Then let me go where I was—to Buyuh Agha's, my father's friend." This was assented to. Kyâsin Agha came in, and said to the Moollah, in the presence of all the moollahs, "Why are you detaining her? Twenty times she declares she will never become a Mussulman."

Still the Moollah refused to return her. He hoped yet to get thirty of the one hundred tomans that had been offered the General if he and the moollahs would carry the case through. He angrily remanded her back to Buyuh Agha's. I felt an unspeakable relief when I saw her pass out of the gate of the old bigot, and under the protection of one who would defend her to the last; and I felt a greater relief when I got back home, with the large crowd of Nestorians, whom I could not keep from following me. I knew a spark would set on fire and kindle to a blaze the sleeping passions of Moslem fanaticism.

There was no time to be lost—Nergis must be got out of their hands. The case was stated to the Vizier, acting governor during the Prince's absence. He promised she should be brought in the evening. Evening came, but she was not produced. I went again to Rejab Ali Khan, and he promised that in one hour she should be brought. An hour and a-half passed; but he had gone to the bath, and there was no evidence of the girl's being brought. I then sent him word that we would give him no further trouble, and he would have to answer at Tabriz for the part he had played in this disgraceful affair. He sent two or three times afterwards to exculpate himself, but I had no further intercourse with him. I again went to the Vizier's, and requested a guard, knowing that as long as Rejab Ali Khan's men were prowling around there was no security for Nergis. In lieu of his failing to bring her to his court-town and investigate the case, he consented to give a guard, and became security for her until morning. In the morning the bishops and chief men gathered in the Vizier's court, and demanded the captive girl. But it was evident the Vizier too had been bribed. He put them off—said he was afraid of the moollahs. The approach of the Prince-Governor was announced. The Nestorians turned out in large numbers to meet him; they held up the bloody garment; women covered their heads with ashes, and lifted up their voices in lamentation. The Prince promised to send for her at once. In the evening, from the interview held with him, it was evident he did not intend to release her, but only involve the case more and more. He, too, was bribed. He said, "She must come, spend the night at his house; his khânim would talk with her—he himself would talk with her. In the morning the moollahs would be assembled, and the case disposed of." Word was at once sent to Buyuh Agha not to give up the girl. Though the Prince is an old man, still, knowing his vile propensities, I knew there would be no security for the girl in his house. Officers were sent once and again, but Buyuh Agha evaded them, until at midnight, everything being quiet, he conveyed Nergis away to another part of the city. Having seen what the Prince's intentions were, and despairing of any redress in Oroomiah, at two o'clock the next morning Deacon Isaac left for Tabriz, to lay the case before the English Consul. Very early on Monday morning the officers of the Prince gathered around Buyuh Agha's door, and pressed him for the girl. For a time he was able to evade them. While he was putting them off, in company with the Vizier, Meerza Nejeff Ali, the chief of the Christians, and the bishops and prominent men who had gathered in from the villages,—I went to the court-room of the Prince. We did not intend the girl should be brought until the moollahs were assembled also; but she was brought. The Vizier, though urged to hear her story, refused; she must go into the harem. As I saw the poor girl pass in, I feared the worst. For three hours every effort

was made to induce her to become a Mussulman : she was threatened with beating and death ; she was promised a village ; strings of pearls were brought and held up before her. She said : " I do not want your jewels—I have enough in my father's house. I do not fear your threats—kill me, disjoin me, cut me to pieces. I will never be a Mussulman—my burial shall be a Christian one ; I will lie down in a Nestorian graveyard." We waited for a number of hours, hoping the Prince would come out of his harem ; but he did not. He hoped the girl would come to terms. Finally, old Meerza Ali Akbar writes a note to the Prince ; the Prince sends it to his court-room ; the Mooshtaheed writes, informing the assembly of the new convert to Mohammedanism, says he has not interfered in the case, and requests that Meerza Nejef Ali, the chief of the Christians, come to his house to talk over the matter. Meerza Nejef Ali bounced to his feet, and cried out, " When has a new convert been made to Islam ? The evidence is all the other way. Shall I go to the Moollah ?—Let him come to me. Shall I remain here longer ?—Can I any more hold up my head when things are managed in this way ?" He was in a towering passion for a moment, but the Vizier and the Prince did not let him leave. After an hour three of the principal moollahs were called in. With the Prince, Vizier, and Meerza Nejef Ali, they went into the harem. Again the noble girl passed the ordeal like a heroine. Undaunted, she declared her determination to die a Christian. The old moollahs came out shaking their heads, and saying, " It won't do—*she* can never be made a Mussulman."

During the day frequent reports were brought that hundreds of Mussulmans were gathered about Meerza Ali Akbar's door, stirring him up to press the matter, and force the girl to become a Mussulman. It was also reported that several times he threatened to give a sentence for the slaughter of the Christians. He ordered the stores to be closed, and business to be suspended. Said he, " If such things are permitted, Mohammedanism is at an end." The Prince, seeing, after the moollahs had been in, that he could not accomplish his object, sent the girl out of the inner court to the outer, where some Nestorian joiners were at work. The good joiners, during the forenoon had frequently gone in, and, as they found opportunity, spoke words of comfort to Nergis, assuring her that if she would only be patient all would be well. Nergis sat down, and ate bread with them. Her female relatives came in and saw her, and it seemed as if light was beginning to dawn. In the afternoon Nergis was committed into the hands of the Nestorian agent, Meerza Nejef Ali. We supposed she was virtually released, and that she would be sent to our premises at nine

o'clock in the evening. But the night passed, and she did not come. Early the next morning, much to our surprise, she was remanded to the court-room of the Prince. The great Mooshtaheed, with his moollahs, came in with quite a swell and parade. Nergis was called in, and again passed through the ordeal. But her words were few. She stepped forward, took hold of the Moollah's skirt, and said, " What kind of a religion is this that you are attempting to compel me to embrace ? Are you not ashamed thus to persecute me ?" The grand old bigot hung his head, and the whole party were overwhelmed with mortification. The moollah rose to his feet, and, striking the ground forcibly with his long cane, had the audacity to say that a number of Mussulmans had testified to him that they had heard from Nergis's lips that she was a Mussulman. Said he, " There is no remedy. She must go to Tabriz, and the case be investigated there. When such proceedings are tolerated, Islam has gone by the board." Unfortunately, just after this speech, as he went down the steps, his foot slipped, and he sprawled in a very undignified manner on the stairway, while his great white turban rolled ignominiously in the dirt, greatly to his mortification, but much to the enjoyment of the Nestorian bystanders. Nergis was again sent back to Meerza Nejef Ali's for the night. The only thing remaining now was to stipulate about the present to be given to the Prince to get her out. He had not by any means darkly hinted that he must have his present. Meerza Nejef Ali wrote to him in the evening that he wished to commit Nergis to her friends. The reply was that he must delay—there was fear from the moollahs. Of course he only wished to increase his present. But before this reply was received Nergis, hearing that they were bargaining to get her release, took the matter into her own hands, climbed over the wall, and came to our house. A boy soon came running in, and said, " They are beating Khatoon" (Nergis's aunt). She, too, attempted to escape, but failed, and the servants fell to beating her. Meerza Nejef Ali was informed of what had taken place, and he readily consented that Nergis should not be taken from our house, and that Khatoon, her aunt, might go home. Thus terminated this very trying case. Many came in to see Nergis, congratulate her, and hear her story.

Thus far from the report of Mr. Rhea. The dreadful ordeal through which the poor Nestorian girl has passed has deeply moved all classes in our city and the region. The Nestorians feel that the cup of their wrongs is brimful. Many of the Mohammedans are also disgusted with the depths of corruption and wickedness to which their priesthood and rulers are so ready to descend, and the iniquity of the bloody system which nourishes them.



## PARIS: ITS WORKMEN AND MISSIONS.

BY EDMOND DE PRESSENSÉ, D.D.

## No. II.

HAVING already described the manner in which the work of evangelisation began in Paris nearly thirty years ago, it now remains that I should trace the steps of its development since that period, and give an account of its present condition. Let us, in the first instance, treat of the Church supported by the State, which is divided into two great branches—the Reformed Church, and the Church of the Confessions of Augsburg. In 1830, the former of these had only two places of worship, and the latter only one; while at the present time the Reformed Church has five new temples, of which two are very prominent, and moreover a large and handsome building belonging to it is now rising in one of our most brilliant quarters. The number of its pastors is tripled, and in every case there are schools annexed to the churches. But what is infinitely better still, is the decidedly evangelical tendency now in the ascendant. The majority of the pastors and of the members of Consistory belong to the evangelical school, while thirty years ago the reverse held good. At the same time, we must not blind ourselves to the fact of the Rationalist party being still a very strong one; it works hard to regain its former predominance, and it has zealous and clever partisans. Since the publication of Renan's book, the evangelical Christians are fervently desirous to remove the doctrinal discrepancies that deface their Church, and no longer to tolerate two contradictory teachings from the same pulpit. They hope to find in their synods that competent authority that can alone do away for the future with so flagrant an evil; but the opposite party labours hard to prevent this true restoration of the Reformed Church. At present things have come to a pass which leads us to anticipate some very serious internal crisis.

Meanwhile it is consolatory to reflect that the majority of the voices raised within the Reformed Church preach the Gospel pure and undefiled, and some of them with a rare degree of power and success.

The progress of the Lutheran Church is perhaps even more marked. It numbers at the present time six places of public worship in the different quarters of Paris, and its activity is felt in the happiest manner by the immense body of German emigrants by which our faubourgs are encumbered. It is indeed by tens of thousands that you may count the Germans, whom poverty has driven into our great city. What would become of them, both in a spiritual and a temporal point of view, if left to themselves without religious help and guidance?

The Lutheran Church does a great and truly missionary work in this direction. It has opened in [the Quartier St. Marcel very large popular schools, into which throng a multitude of Catholic children. But perhaps the most interesting of all its undertakings is that in *La Villette*, one of our poorest districts. There, on a hill formerly occupied by that famous cemetery of Montfaucon devoted to criminals—and where so many of our Protestant fathers were thrown, after being tortured to death for their faith,—there rises a wooden structure, which includes a chapel, schools, and the dwelling of the pastor. This is a genuine missionary station at the gate of our vast city. It is here that resides a young pastor, M. de Bodolschring, no less than the son of the late Prussian Minister of Finance, and the son-in-law of the present, who has voluntarily stationed himself in the midst of the poorest of the poor, and devotes himself to the wretched population that surrounds him with a zeal and a devotedness truly apostolic. And thus it is that great good is being effected by the Lutheran Church, which is happy in being headed by evangelical and experienced pastors.

Between the National and the Free Churches we may place the Methodists, whose principal sphere of activity lies among the English, but who are also zealous in seeking to evangelise the Roman Catholic population. They have at the present time a very large chapel, near the new Boulevard Malesherbes. We must mention the Baptists also, who are equally active amongst the Roman Catholics. I pass by the large English and American Churches, because they concentrate their energies upon their own people, though at the same time they give a positive accession of strength to evangelical Protestantism in Paris, and afford it much precious assistance.

The advances made by the Free Church are not less marked than those of the other churches. In 1830 it only possessed one place of worship, while at the present time it has a complete establishment for the purposes of evangelisation in almost every *quartier* of Paris. Its central point is the Taitbout Chapel, which is now better filled than ever, numbering amongst its congregation a majority of converted Catholics, and carrying on its missionary labours with the utmost success. Near the terminus of the Northern Railway rises the chapel built by our beloved brother Frédéric Monod. Here, too, there are great efforts made among the Catholics. The same increasing success attends the labours carried on in the Faubourg St. Honoré, where the chapel

served by M. Armand Delille is become far too small, and where a spacious temple will soon be thrown open to the population. I must now ask you to follow us into that densely peopled *quartier* in the neighbourhood of the famous cemetery of Père la Chaise, into the Faubourg du Temple. There, in the Rue St. Maur, we shall find a large building, of unpretending exterior, but spacious enough to contain hundreds of children. It is here that, during a period of nearly thirty years, about 20,000 Catholic children have been successively instructed in Gospel Truth. Enter those well-arranged class-rooms, and you will have the pleasure of hearing fresh young voices singing our most beautiful psalms and hymns. Who can estimate the amount of good done by these evangelical schools? We have recently had a very positive proof of the attachment felt towards them in this *quartier*. Just opposite them the Brothers of the Christian Doctrine have raised elegant structures, on the portico of which they have placed the attractive inscription, "Gratuitous Instruction." And yet, in spite of this announcement, our schools,—in which we enforce a small payment, because the parents insist much more upon the regular attendance of the children when they pay ever so slight a school-fee,—our schools, I say, continue to be filled, and bring in 8000 francs a year. These 8000 francs have an immense value in our eyes, for, deducted as they are from the wages of obscure workmen, they testify far better than words can do the value placed upon Christian teaching. These figures therefore have a peculiar eloquence of their own. The chapel stands beside the schools, and has a large and increasing attendance of the poor of this world, who yet find means to give liberally out of their poverty to the wants of the Church and the necessity of their poorer brethren. From this establishment of the Rue St. Maur have gone forth Christian school-masters, evangelists, colporteurs, and even pastors. Thus it is that those who have received, enjoy in their turn the privilege of giving.

We find the same cheering spectacle in the Rue St. Antoine. Here, too, the schools, though not gratuitous, are found only too small; here, too, is founded a living Church, carrying on its missionary work amidst the surrounding population. We hope soon to be able to raise up here an establishment more adequate to the importance of its objects. Within the last two years a new chapel has been built near the Quartier des Halles, where the trading bourgeoisie are densely congregated. We have also got at St. Denis-sur-Seine—which, owing to the great enlargement of our capital, may almost now be said to form part of it—a very complete evangelical organisation, with schools and chapel. The population is in all respects identical with that of our faubourgs. Nothing can, to my mind, be more interesting than the home of one of our Paris workmen when converted to the Gospel. Everything in it shows peace and order; and the spontaneous gaiety that belongs to our national character is

transformed into a pure and serene joy. Such a one will be found generally to feel an energetic desire to promote the good cause, and his humble house is frequently thrown open to relatives and neighbours, who come there to read and hear the Word of God. Thus the domestic hearth is sanctified, and Jesus Christ becomes an habitual guest.

There was one quarter in which a few years ago no one had as yet planted the standard of the unadulterated Gospel; I allude to the famous *Quartier Latin*; which stretches along the left bank of the Seine, and which is inhabited by the students who flock from all parts of France to attend the public schools, courses of lectures, &c. At the present time, however, the work of evangelisation is flourishing and consolidated in the very centre of the industrious and intelligent district vulgarly known as the *Pays Latin*. I must give you a rapid sketch of the origin and progress of this work. Nothing can afford a better idea of what I may call the mechanism of our Paris Missions. It is now nearly twelve years since a certain number of the members of the Taitbout Chapel, residing on the left bank of the Seine, conceived a plan of opening a place of public worship in that quarter. They rented a small upper chamber, where only evening service was held, and where there was only an attendance of about thirty people. The friends who had undertaken this enterprise were, however, though few in number, energetic in will, and very difficult to discourage. They began by attaching to their little chapel a Bible reader, who went knocking at all the houses in the *quartier*, and they chose for this office an old sailor, who was formerly a Roman Catholic.

It is perfectly indispensable to associate a Bible reader with every fresh undertaking of this kind, and the plan is now universally pursued. It is, indeed, the only way of opening a campaign and getting an audience together. This useful agent, if he have zeal and tact, can make his way into most houses, thanks to the exceeding ease of the social relations amongst our Parisians. And so it was in the Quartier du Luxembourg. Sunday by Sunday, the attendance increased; real conversions occurred; it was soon necessary to have morning as well as evening service, and to change their locality; and, a little later, such numbers came that it became incumbent to think of building a chapel. This, however, was a grave step, as it involved the finding a sum of two hundred thousand francs, of which not one franc was as yet forthcoming. Our friends set courageously to work, and were not disappointed; in a few years they got together the whole requisite amount, and to-day you may see a spacious chapel opposite the Luxembourg, which is well filled every Sunday with a most diversified congregation; youthful students side by side of plain working-men, and professors of the Sorbonne surrounded by representatives of every class, of whom the great majority were originally Catholic.

Schools are annexed to this chapel, and they flourish despite all the attempts of the clergy, whose



stronghold is the Faubourg St. Germain. What has been done in this quarter may be done everywhere, and we have no doubt whatever that in a few years' time our city will be girdled with evangelical churches, each of which will have around it a wide missionary sphere. We must not overlook the fact of Paris being incessantly pervaded by numerous colporteurs, who are constantly offering the Scriptures for sale, and making their way into shops, barracks, work-rooms; mingling with all classes, and almost universally well received. These are the pioneers of the Gospel, who dig the first furrows.

In addition to preaching, properly so called, a habit has obtained in the different churches of holding *conferences*, which correspond to your English *lectures*, except that the former are more easy and colloquial in their character. They take up the great subject of Christian evidence, and, as they form no part of public worship, can do this in a more secular and free style. Being advertised in the public newspapers, they collect a very mixed audience, and often one very ignorant of the Gospel. This year, the Christian Union, a society of young people, requested the writer of these pages to give a series of conferences upon the present subject of all-prevailing interest—the Life of Jesus. We have fixed upon a large building intended for scientific courses, and we hope to see the studious youth of the Quartier Latin flock to it.

Then again the religious press takes part in the cause of evangelisation. *L'Espérance*, *Les Archives du Christianisme*, and *La Croix*, may be said to present the results of Christian thought to the members of the churches; while the *Revue Chrétienne*, which I have the honour of conducting, addresses itself rather to the public at large, having received from Government an authorisation to rank amongst those journals to which it is permitted to discuss all subjects whatever. This periodical is taken in in most of the principal reading-rooms, and

circulates more and more widely amongst the lettered classes.

Thanks to the Divine grace, there prevails amongst the Christians belonging to all these different branches of Protestantism, an admirable feeling of brotherly love—the spirit of the Evangelical Alliance has been breathed upon them, as may have been plainly discerned from the fact of prayer-meetings held at the beginning of this year, taking place alternately in the different churches and chapels. But this sense of brotherhood was still more strikingly experienced on the occasion of the funeral of our late beloved brother, Frédéric Monod,—that valiant and consistent defender of the faith, who was indeed one of the pillars of our Zion, having been one of the fathers of the Revival amongst us. Standing around his coffin, all felt themselves united by a common affection and a common grief, just as they had done around the coffin of Adolphe Monod.

These two brothers belonged to two different churches; but who remembered that, in presence of the realities of the invisible world, and of the holy bond of their common faith? The loss of such servants of God as these, admonishes us to strengthen our ranks and to redouble our zeal in the midst of the great conflict of the present time, and in the face of a task which grows greater day by day.

Looking thus at what it has been given Christians to do in the course of the last thirty years, we can estimate how much may be done at the present time, when the religious question presses on all minds, when the furrows are already made, and it only remains to us to sow in them the seed of eternal life. We do not hesitate to say that the future of the work of evangelisation in Paris is a glorious one, and that, if our generation be but faithful to its mission, it will leave behind it fields covered with an abundant harvest. God grant us therefore to be found faithful!

## VISITING AMONG THE POOR.

BY THE REV. W. G. BLAICKIE, M.A.

### No. I.

At the opening meeting of the late Social Science Congress at Edinburgh, a remark that fell from the Right Hon. C. B. Adderley, that “at present we seemed to be in the ebb-tide of philanthropy,” gave somewhat of a surprise to many Scottish hearers. The remark was made parenthetically, and passed without public notice; but in private circles it led to a good deal of inquiry and painful explanation. It seemed to be the general feeling that in England there is not the same degree of heart for philanthropic enterprise that there was a few years ago; and especially, that the interest in the poor which seemed to be swelling in the

hearts of the rich, and that gave promise of at length rearing a noble bridge across the gulf that separates high and low, was already on the wane. One noble leader in all schemes of Christian benevolence,—noble by name and noble by nature,—was mentioned by a distinguished philanthropist to the present writer as sadly distressed at the symptoms of the ebbing tide; as well-nigh heart-broken, indeed, at the too evident recoil of the upper classes towards frivolity and selfish indulgence. Is, then, Dr. Arnold's prophecy to come true, after all?—we involuntarily asked ourselves when this was told us. We remembered how Arnold was accustomed,

from the depths of his great heart, to ring the knell of England, declaring that the chasm between rich and poor could never be filled up, and solemnly affirming that "TOO LATE" was the only word that could be written over any expedients that might be fallen upon at this time of day to avert the inevitable catastrophe. Dr. Arnold did much to defeat his own prediction, and the steadily rising tide of philanthropy a few years ago, combined with the great development of Christian earnestness, seemed to give fair promise of a brighter day. Is the sky again getting overcast? Are the workers beginning to abandon the bridge which they were raising so earnestly over the yawning chasm? Is the cry of suffering from the one side, again to be met by the cold haughty answer from the other—

"A life of self-indulgence is for us,  
A life of self-denial is for you?"

Perhaps it is best not to distress ourselves about the final issue of the battle, but patiently and prayerfully to try what can be done to rally the forces that may have begun to yield, and to make their labour more effectual. That philanthropy should cease to be fashionable, need neither surprise nor distress us; but it would be a real calamity if any who are earnestly trying to do good should begin to let their hands hang down. We believe that at least a share of the diminished interest in the welfare of the poor which friends in England complain of, is due to discouragement arising from want of success, and that if the causes of that failure were to be clearly indicated, and the remedy kindly pointed out, great good would be done. This seems especially true in reference to one branch of Christian philanthropy—personal visitation in the dwellings of the poor. It is irksome work, when there are no symptoms of success. Gone about in a wrong way, even with the best intentions, it is worse than irksome, it is positively painful and pernicious. It is no great wonder if many persons who have tried it, but who have not engaged in it in a wise as well as earnest spirit, give it up. The chill of discouragement is too much for them, and after a few dull rounds in their district, they are glad to be relieved of a labour which has ceased to be—if, indeed, it ever was—a labour of love.

It is not to be denied that in the ranks of district visitors there may be found such persons as Mr. Dickens has sketched in that great prodigy of home philanthropy—Mrs. Pardiggle. Mrs. Pardiggle is a bold, knock-down sort of woman, quite of the "warrior" class of religionists, with spectacles, loud voice, and prominent nose. Her five boys hate her, of course, with a hearty hatred, the more especially that after tantalising them with the show or semblance of pocket-money, she forces it back from them on behalf of her Tock-a-hoopo Indians, or her super-annuated widows. Training her sons to usefulness, Mrs. Pardiggle takes them with her in all her rounds as school-lady, visiting-lady, distributing-lady and reading-lady; and, as she begins

at half-past six in the morning, the lads have a good day's work. Her way of going to work with the poor is exemplified in a visit to a bricklayer's cottage. The bricklayer lies on a dirty floor; his wife has a blue eye, and the infant in her arms is dying. Rough, boisterous, and irritating in her tone and manner, Mrs. Pardiggle rouses the insolent rage of the bricklayer, and fails by any kind word or deed to get near the heart of the unfortunate mother. To make the case look as badly as possible for the pious lady, two young ladies, who have accompanied Mrs. Pardiggle, and who make no profession of religion, remain behind to comfort the mother; and by their kind sympathy and aid, entirely win her heart, and even soften that of her ruffian husband.

However indignant we may be at Mr. Dickens for making this Mrs. Pardiggle the type, or "representative woman" of the pious ladies who are active among the poor, we must at least thank him for a picture that shows so vividly everything that district-visitors ought *not* to be. It is a sort of photographic *negative*, from which, if we know the business, we should be able to get a good supply of excellent *positives*. Such a positive—happily they are not very rare—we take almost at random from a most excellent book, just given to the public by Mrs. Sewell, entitled "Thy Poor Brother;" a book of admirable counsels to district-visitors, and pervaded by a spirit of very beautiful patience, gentleness, and love. It is so excellent a book that an abridgement of its contents would probably be the very best way of conveying to our readers right Christian views of the way to prosecute district-visiting among the poor.

A new family has come to a lady's district. They are very disreputable: the man beats his wife—comes home drunk at night—turns her and a little child into the street, where they wander till morning; the woman being half-starved and ragged, and the child nearly naked. It is a seemingly hopeless case, of which the lady would gladly be rid; she does not see at first how she is to approach the poor woman in the hour of her sadness and dishonour, and turns to go home. But, pondering her own mercies, and the example of Him who came to save the lost, she changes her mind, resolves to call on her, not as a reprover or interrogator—not even calling herself a district lady—but simply as a friend who makes a call upon a stranger newly come to the place. It is long before she gets admission; but when at last the door is opened, she sees on the bed a child of three, almost gasping for breath, his face flushed with fever, and coughing with a short, hoarse cough. She perceives at once that it is inflammation.

"'I am come to help you,' she said; 'I am sure you must need a friend to help you.'"

"'The nasty leeches!' said the woman, 'they are all creeping about; I can't get them on no-how; he won't let me put them on; the doctor said they should go on his chest—just there; but they have



all got away—nasty things ! and I don't know what to do.'

"The lady began a hearty search for the wandering leeches, and cheerfully said :

" 'I will put them on for you, I am quite used to manage leeches.'

" 'God bless you, ma'am,' said the poor mother ; 'the doctor said if these didn't bite, there would be no chance for him, poor little fellow !'

"Finding it impossible to put the leeches on the child in bed, the lady took him on her lap, soothing him with tender, coaxing words, such as she used to her own little ones ; and softly washing the skin, she confined the errant leeches to the part, by holding a footless wine-glass over them. They quickly fastened themselves, and the exhausted child fell into a dose ; and these two women, so suddenly brought into friendly contact, began to converse. The poor mother could only say, she could fall down on her knees to thank the lady for her goodness ; and the lady could only thank God who had given her an introduction so hopeful for future influence. She did not use this quiet time to bring her poor sister to a confession of her sad family secrets ; she felt that their short acquaintance must be cemented into something like friendship by kind offices, before she was warranted to expect her confidence ; and when the woman said her husband was very fond of this child, and said no more about him, she felt a growing respect for the delicacy that screened from disgrace the man who had treated her with brutal cruelty, and through whose wanton exposure the child's life was brought into such imminent peril. She saw in this silence the true heart of a faithful wife, and she tried to comfort and encourage her, as only a feeling woman knows how to do.

"When the leeches had done their duty, and the child was again placed in bed, the lady took a friendly leave, promising to call again in the evening to see how he was going on ; she might then, possibly, meet the husband ; and as a friend who had come to them in the day of their adversity, she might obtain an influence over him for good ; she might draw him from the gin-shop ; she might induce him to send his children to the Ragged School,—she could not tell what, by love and perseverance, she might not be able to do ; at least she would try.

"The following day, she called upon a kind motherly woman in the district, and enlisted her sympathy and help. She spoke also to a worthy man, a tectotaller, and interested him for the poor drunkard, and thus they mutually stirred each other up to love and good works."

This incident shows the magical virtue of SYMPATHY : and sympathy lies at the very foundation of all successful district-visiting. The way to make way among the poor, especially when morally and spiritually they are broken down and degraded, is to feel towards them as persons having the same nature with ourselves, not a whit worse than we

should probably have been, had we been reared in the same circumstances, and exposed to the same influences. We must try to comprehend how they have come to be what they are, and to think what the sort of treatment is that, if we were in their position, we should like to have applied to us. It will be found that *sympathy* is the chief thing we crave. Have we not all felt, when anything is wrong about us, that the thing on the part of others that we chiefly crave is *consideration of the circumstances under which it was done* ? The preacher who gives but a lame sermon now and then, would fain have his audience to make allowances for the interruptions, and the worry and the ill-health under which his preparations were made. The gentleman who unhappily loses his temper in presence of his friend, when speaking to his clerk or servant, takes much pains to explain to the friend all the hidden provocations and aggravations that made him so ferocious. The general who loses the battle fills his despatches with details of unlooked for occurrences that ought to be taken into consideration, and to blunt the edge of criticism. None of us can abide ruthless and indiscriminate censure. We feel it very hard, when our back is at the wall, and there is no friend to state extenuating circumstances on our behalf, to have our conduct placed in the worst possible light, to be held up to unmitigated reprobation. Here, then, is room for the golden rule—"Whatsoever ye would that men should do unto you, do ye even so unto them." When we visit the poor, and find many things out of sorts, if we would gain any influence over them, we must be considerate. To taunt and scold will only make things worse. Even to treat them as persons who are altogether wrong and guilty, but whose errors and faults we, excellent and respectable Christians that we are, are condescending enough to come to repair and rectify, will probably only make them sullen ; will make them hide from us, and withdraw within their shell. We must treat them as brothers and sisters, who have a fallen nature certainly, needing to be regenerated by the grace of God, but after all, a nature not worse than our own. We must hasten to them as persons who have erred from the path as we might ourselves have erred, and fallen into the ditch as we might have fallen ; we differing from them chiefly in this, that, by God's undeserved kindness, we have got the means to lend them a helping hand, and the heart to desire their welfare. It is in this spirit we should speak to them of their souls and of salvation. Having satisfied them that we are viewing things from the same point with them, we may hopefully appeal, with God's help, to their slumbering conscience, and their smothered but not extinguished aspirations after a purer and better life. We may then, with great hope, speak of the love of Christ, and counsel them to embrace the blessed offers made to them by the Friend of sinners. With God's blessing, they will be disposed to think of us, not as persons come to torment them before the time, but as friends who know they have

a steep hill to climb, and a heavy load to carry, and who desire to hearten them by kind and encouraging words, and to point them to those fountains of strength and refreshment that will send them on their way rejoicing.

The evil of inconsiderate judging is clearly seen in the following extract from Mrs. Sewell's book.

"We then lived in London, and nearly opposite our house stood a gin-shop (it was before the time of gin-palaces); it was a dirty, disgusting-looking place, and often resounded with oaths, songs, and quarrels. On the edge of the pavement, before the door, sat an apple-woman by her little stall: a tall, haggard, white-faced woman she was, with black, straggling hair, and a careworn countenance. In all seasons of the year there she sat; in the summer, with her little bunches of cherries tied to sticks, and her small heaps of strawberries, gooseberries, and currants piled up on leaves. In the autumn, her stall was covered with pears, apples, and plums; in winter with apples, nuts, oranges, and slices of cocoa-nut. Hot or cold, wet or dry, there she was, often sitting in the rain, with her battered umbrella partially sheltering herself and the fruit. Sometimes in the depth of winter, I have watched her walk to and fro on the pavement for a little while, and then go into the gin-shop, presently coming out and sitting down again, with her hopeless, haggard face. In my mind, I used to blame her severely for this immoral practice, as I considered it. At that time I had many sinkings myself, both mental and physical, and as a temporary stimulant, I had often recourse to a strong cup of coffee. I did not perceive that I and the poor woman were acting on the same principle, impelled by the same necessity. I was trying to raise my spirits and make myself feel more comfortable; she was trying to do the same, and to keep out the cold. My remedy was good, hers was bad; but they produced the same temporary effect; mine happily produced no after-craving, hers unhappily did, and she sometimes went home at night nearly tipsy from her oft-repeated tours to the gin-shop. Many a lady who drinks her glass or glasses of wine to dispel languor and depression; many a gentleman who exhilarates his spirits with wine and ale from his own cellar; will, like me, fail to discover through the external difference any likeness to themselves in the poor, degraded dram-drinker, and may self-righteously

cast a stone at her. Sometimes I have seen two or three little children come to her, evidently her own; one of them, a baby, was brought in the arms of a little lank, light-haired girl, just about eight years old. She would take the infant, kiss it, and give it suck; if it cried violently she would go into the gin-shop with it, and bring it out pacified. I have said to myself, 'That wicked woman has been giving that poor little creature gin—how monstrous, how dreadful!' Then she would send the little things away alone, to make their way through the crowded streets; and she sat on, hour after hour, in order to take them home a piece of bread. I had my nurse and nursery, my soothing syrups, and other comfortable things for my little ones, and I did not understand her difficulties or sympathise with her temptations. From education and experience, I knew what was wholesome and what deleterious. Our knowledge saves us from many dangers; but alas for the very poor and very ignorant! Under the pressure of the present need, they take the thing that comes easiest to hand, and seems to do its work, regardless of future consequences. I judged this poor woman, and condemned her ignorantly and harshly, and so I left her. Had I sent her a cup of coffee, had I supplied her with something better for her infant, had she felt that the eye of a friend was watching her with a kind interest, she might have been comforted, helped, and elevated; I might have led her to the Fountain of all help and comfort—but I did not; I looked on, and cried out upon her. Poor troubled, tempted, toiling woman! I hope she will not point her finger at me in the day when the searching light will reveal all the kind things we have left undone that we might have done!"

We have come to the end of our space without having touched on more than one Christian quality essential for successful district-visiting—sympathy.

One thing only we can add at present—that sympathy must not be allowed to run over, as it were, into a good-natured apology for all vice. The essential vileness of all sin must be kept steadily in view, and we must labour to rouse the consciences of the people to a sense of this. But in this we shall be far more likely to succeed if we are fair, candid, and considerate in our view of what has led them astray. Sympathy, where there is real ground for it, will turn out to be the best approach to conscience.

## MEDICAL MISSIONS.

THE following short account of the working of the Medical Mission principle in Rajpootana, forms part of an essay originally intended for a Missionary Conference at Lahore, by Mr. Colin Valentine, who is now practising his profession at Beawr. The author was a student of the Edinburgh School of Medicine, under the auspices of the Medical Missionary Society, and enjoyed the great advantage

of being trained to mission work in the Cowgate Dispensary:—

The Rajpootana Mission of the United Presbyterian Church was commenced at Beawr, in April, 1860. In January, 1862, I joined the Mission, and was located, along with Mr. Shoolbred, at Beawr. On the week after my arrival in Beawr, I practically commenced operations as a medical missionary, by



visiting, along with Mr. Shoolbred, the various surrounding villages, and prescribed for the patients who flocked around us on these occasions. Many of the poor people having experienced relief from our medicines, in a short time we gained their confidence. A marked difference was observable in their personal cleanliness, and in their attention when addressed on Divine things.

Besides visiting the villages more immediately in the neighbourhood of Beawr, I have, in company with my brethren, visited Nusserabad, Ajmere, Pokhur, and the native state of Kishneghur, with the Rajah of which we had a most interesting interview.

When at Ajmere, Mr. Robson was anxious that I should visit one village which he named in particular, as he in his previous visits to it had experienced the greatest difficulty in collecting eight or nine persons who would listen to the preaching. We visited the village, and, as usual, having seated ourselves beneath the spreading branches of the banyan-tree, and having announced that a medical man was present who would be glad to see the sick people and give them medicine, in less than a quarter of an hour almost the whole people were gathered around us. Old men and women were led to us by their grandchildren or neighbours. Those who were unable to walk were carried on their couches to where we sat, and laid at our feet. Amongst the latter class of patients was one whose melancholy look and emaciated form particularly arrested our attention. He told us that for the space of two years he had been unable to raise himself from his bed, and that (as was borne out by the scars of burning and cupping with which his body was covered) he had fallen into the hands of the village barber (a functionary who acts in the threefold capacity of physician, surgeon, and barber), who had subjected him to all the forms of treatment and torture so heroically suffered by the natives, yet without success. We were particularly touched by the manner in which he pleaded with us to restore him to health, and enforced his appeal by pointing to his wife and four naked children, for whom, he told us with tears in his eyes, he had not been able to earn a morsel of food for nearly three years. On examination, I found that although the disease was of considerable standing, it yet appeared to be of such a nature as would readily yield to proper treatment.

I told him my opinion of his case, and at the same time urged him to allow himself to be brought to the Mission bungalow, where we had converted some of the servants' houses into a temporary hospital. He promised to come on the morrow. After examining and prescribing for a number of cases, Mr. Robson preached to an attentive congregation of from a hundred to a hundred and fifty individuals. On the following morning we were much delighted to find our patient of the previous evening mounted on the back of a bullock, and professing himself ready to submit to any course of

treatment we should consider necessary. Without entering into any details, suffice it to say, that in the course of ten days he was able to walk back to his village upon his own feet, much to his own delight and the astonishment of the villagers. Mr. Robson, in a letter which appeared, remarks:—"Since the closing of the school we have had leisure to try what would be the effect of a medical mission in Ajmere, which the visit of Dr. Valentine has fortunately given us an opportunity of doing. I am happy to say that the results, whether in the city itself and the country around, or in the neighbouring towns and cities, have exceeded our most sanguine expectations. Where no interest existed it has been excited, and where it previously did exist it has been increased. People have a tangible proof set before them that our religion proclaims love to men as well as love to God."

Shortly after entering upon my work at Beawr, we were advised by several friends of the Mission at the station to apply to government for the use of a building that had been erected years ago in the city of Aya Nuggur and used as a Dispensary, but which, for want of adequate support, had been closed for upwards of two years. Mr. Shoolbred wrote to Major Lloyd, then superintendent, for the use of the Dispensary, to be opened by the Mission as a Medical Missionary Dispensary and museum. The letter was forwarded to government, and on my return to Beawr I was delighted to find that the request was granted, upon conditions that the Mission would keep it in good repair, and deliver it up whenever government might require it. Notices by order of Major Lloyd were posted up in various parts of the city, intimating that the Dispensary had been handed over to the missionaries, and stating the purposes for which they were to use it. Considerable excitement soon began to be manifested in the city; meetings were convened by the Bralmans and Bunyas (merchants), and resolutions passed that they would neither go themselves to the Dispensary nor would they allow any one over whom they had the least power to go. In order to do as much damage to us as possible and intimidate the people, they circulated a report that since the padres by their bazaar preaching had failed to convert the whole community, as they had agreed to do or lose a great amount of money, the padre doctor had come and mixed up his medicines with bones, blood, and cow's flesh, to break their caste and then make Christians of them. In this way, by threats and false reports of one kind or another, the patients who had been in the habit of coming to the Mission bungalow for relief, got frightened and stayed away; and when, on the 23rd of June, 1862, I opened the Dispensary, only one patient, whom I had previously seen at Nusserabad, presented herself for treatment. Day after day Mr. Shoolbred and myself attended the Dispensary, when sometimes one came, but more frequently not a single patient was present.

About a fortnight or three weeks afterwards the

cholera came, which had never before visited the Aya Nuggur, striking down one after another, and filling the minds of all with dismay. Collections of money were made, the Brahmans were feasted, and presents made to them; they, in their turn, set up little idols at each gate of the city (such as in former days had received the support of Colonel Dixon). Sometimes presents were offered to them, and prayers that they might not permit any more of the pestilence to enter the city. But of course these expedients failed to check the progress of the disease. Then the people began to think of the missionaries they had abused. One evening a message was sent to me, asking if I would go and see a Bunya who was believed to be at the point of death with cholera. We went, and found him in a state of collapse, perfectly pulseless, and to all human appearance as if he would not survive above an hour. Some medicines were given to him, and hot bottles applied to various parts of his body, with directions to continue the treatment. We remained with him for about an hour, Mr. Shoolbred improving the occasion by speaking to those around on the shortness and uncertainty of life, and the necessity of preparing for death. We left with little hope of again seeing him in life. Calling on the following morning, I was rejoiced to find that he was on the fair way to recovery, which was perfected. The tidings speedily spread over the city. And now the demands upon our services were very numerous, all classes and castes sending for me, and readily taking my medicines; sometimes, when dishes could not conveniently be procured, even Brahmans, in native fashion, drank the medicines out of my own hand. In the good providence of God a large proportion of my cases were successful, the superstitions and prejudices of the people were disarmed, and their confidence gained; and now that the opposition and the cholera are gone, we have often the pleasure of being accosted with "I am the man whom you brought from the brink of the grave; when I was laid down with cholera, you cured me."

Since the above was written, we have been again brought into contact with the native prejudices, and again have seen the value of our medical mission agency. The circumstances are shortly these:—A poor woman, of the Dundiya sect of Jains, was brought from a distant village in Maywar to the city of Aya Nuggur, for the performance of a rite which consists of the party voluntarily starving herself to death. Having heard of the circumstance, we proceeded to the place where the poor creature was undergoing her self-inflicted torture. We satisfied ourselves as to the truth of the report, and as the parties concerned persisted in their design, we reported the matter to the civil authorities. The fact of our entering the place where a "religious fasting woman" was

performing her vow, and polluting her, by feeling her pulse, was made a subject of great complaint against us. Great caste meetings were convened. Resolutions were passed to lay the whole matter before the superintendent of the district. Deputations were sent to Ajmere to raise the caste; money was collected, if need be to carry the matter before the High Court of Calcutta, assured that Sir Mor-dant Wells would decide in their favour. In the meantime it was proposed to prevent us entering the city—the poor medical missionary coming in for the greatest share of their abuse.

Matters continued in this way for some time. My dispensary was all but deserted, until one morning a Jain gatī (priest)—Mr. Shoolbred's pundit—came and asked me if I would be so very kind as to go and see the wife of the principal Jain banker of the city, who had been nearly distracted with toothache. I went, taking my tooth instruments with me; was admitted behind the punda, and extracted the offending teeth. The example set by such a man admitting me into his house was sufficient to decide the question. A week afterwards I amputated the leg of another Jain, who made me a present of a sum equalling six guineas, which, of course, I handed over to the Dispensary. Since then my practice amongst the Jains has increased, and even more freely than before am I admitted into their houses. From an accident I was unable for some time to attend to my medical duties, and when I was at last enabled to enter the city, I was surrounded by many of those very Jains who had previously been so bitterly opposed to us, all inquiring very anxiously (and, I believe, many of them very sincerely) after my state of health, and expressing sympathy with me in the various afflictions that had befallen me during the past year. Amongst more important matter which I spoke to them about, I referred to the language they had used concerning us in the time of the Dundiya case, reminding them how they looked upon us as their enemies. I explained to them the reason of our acting as we did on that occasion. They agreed with me, and declared that it was all quite true what I said; that they knew we were their friends, and, as they themselves expressed it, we were their fathers and mothers in one. Some may be disposed to smile, and say that we, in believing them, are allowing ourselves to be fooled. No class of people know native character better (as a general rule) than missionaries, and know that whatever they say must be taken with a great amount of limitation; yet, with all the deductions made, I am convinced that the medical missionary possesses the means of gaining the confidence and respect of the heathen in a way that no other agency does.



# LETTERS

FROM

## THE CORRESPONDENTS

### OF "CHRISTIAN WORK."

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#### England.

It is intended to make a new vigorous effort to strengthen the Bishop of London's fund. The appeal which was made in June last has produced 100,000*l.*, of which 28,900*l.* has been actually paid. The bishop states that he wants 100 additional clergymen and 100 additional Scripture-readers to work in the most destitute parts of the metropolis, and of these he has obtained 25 additional clergymen and 15 additional Scripture-readers. Many liberal subscriptions have been promised, among them being those of the Duke of Bedford, 10,000*l.*; the Marquis of Westminster, 10,000*l.*; Mr. Charles Morrison, 5,000*l.*; the Bishop of London, 2,000*l.*; the Earl of Derby, 1,000*l.*; Lord Ebury, 1,000*l.*; &c.

The *Christian Observer*, in an article on "Theological Colleges, and the Deficiency of Candidates for Holy Orders," considers the chief cause of the latter to be the "disgraceful poverty of the clerical profession." It urges upon the country the need of making special efforts to improve the position of the clergy. It is useless, it says, to parade statistics, and proceeds:—"A curacy is scarcely a livelihood, even to a young unmarried clergyman. We mean, that without strict economy, he can scarcely subsist upon his scanty stipend, maintaining his position in society, without assistance from his friends. Of those incumbencies which lie within the reach of young men who have neither wealthy friends nor talents of the highest order, the great majority are scarcely better than curacies, not a few of them indeed are even worse. Poor men cannot enter the ministry. They cannot preach the Gospel in the Church of England, because they cannot live of the Gospel. We have only to add, that a curacy is no longer what it was some years ago. If the work is greater, the remuneration and the position in society are decidedly worse. We do not speak so much of the reduction in the value of money within the last fifteen years, as of the change resulting from the abolition of pluralities. They had existed ever since the Reformation, and indeed long before; but they

were a great scandal, and no friend of the Church of England would wish to see them restored. Yet it is not the less true that they afforded to several thousand curates, immediately upon their ordination, all the comforts of a moderate benefice; a parsonage house, a reasonable stipend, a sole charge, that great ambition of young ministers, and the privilege of taking a few pupils, now almost invariably denied. Except in name, the curate was, in effect, the incumbent of the parish, and frequently held the same post for many years, quite satisfied that no change would improve his circumstances, or afford him greater opportunities of doing good."

Dean Stanley preached on the Sunday after his installation in Westminster from the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After having reasoned that Christianity was above all religions which observed sacrifice, for it was a religion founded on the greatest of all sacrifices, the sacrifice of the incarnation culminating in the sacrifice on Calvary, and that it was a religion of which its continuance in the world depended upon a continual sacrifice—a sacrifice which was spoken of in the New Testament as a sacrifice of heart and mind, a grateful praise and thanksgiving, a sacrifice of good deeds, of broken hearts, and contrite spirits—a sacrifice of the whole man in the dedication of himself to God—he proceeded at some length to explain the characteristics of "sacrifice," as set forth by the Church of England in its services. The sacrifice of reason, he said, was the first and foremost in the sacrifice to truth. It was no doubt a hard sacrifice that was required. Long, inveterate customs, cherished phrases, and preconceived notions were bound up with them; indolent respect to persons was indulged in; and these it was that truth required them to surrender. That was the sacrifice which God demanded, and which in the act of self-dedication they declared themselves ready to make. They would always

prefer the written truth to the unwritten, and it would be their duty to contend that the Word of God was in the Bible. This, then, was another sacrifice they had to make, to search the Scriptures thoroughly, to make out the true sense in which prophets and apostles had written, and not to force their own opinions upon them. This would involve many a struggle, many a sacrifice of time and ease unknown to those who trod the softer paths of literature and science. But they were sacrifices which some in every age were called upon to make, and they were sacrifices which were necessary to secure the progress of Christianity throughout the world. The Bible doubtless contained many things which were hard to be understood, but let them take it with all its difficulties, and with all the imperfections of human agency by which it had been handed down, and it would still be true that in the great field of theology no more reasonable sacrifice could be offered up by man than the study of the sacred Scriptures. Tried by the honest investigations of science—tried by the undue claims made upon it—tried by the misunderstandings of enemies as well as of friends—it would yet be found that there was nothing like the Bible in the world, nothing that would so well repay the trouble and anxiety which its study involved. It was now more important than ever to go back from modern controversies to the Bible, it was still more than ever the best means of bringing together the educated, the half-educated, and the uneducated, if not in one communion, in fellowship of thought and feeling. The Bible contained treasures of wisdom, justice, toleration, freedom, which had never yet been exhausted."

On the evening of the same day upon which Dean Stanley delivered this discourse at Westminster Abbey, Canon Wordsworth preached the special evening sermon at St. Paul's Cathedral, before a crowded audience. Dr. Wordsworth's discourse was directed chiefly towards a vindication of the Holy Scriptures as an authoritative revelation from God to man, and as entitled to implicit trust and obedience. His text was 2 Tim. iii., 15, 16, and the chief foundation for his remarks were the words "All Scripture is given by inspiration of God." After an introduction designed to point out the vast importance of this subject, he invited the congregation to see whether there was not a process of reasoning by which it might be made clear to the most simple and un instructed mind that the Bible was really and in truth what it professed to be—the Word of God. The arguments referred to consisted of appeals to the facts of history as proving the truthfulness of the Gospel narratives; to the jealous care of Jew on the one hand and Christian on the other, to preserve intact the Old Testament Scriptures as leading to the belief that the books which are now held forth as constituting those Scriptures are the same as those which Christ received as such in his day; and to the fact that Christ set his seal upon those Scriptures as an authoritative testimony

to the carefulness with which the Jews themselves had preserved them. Turning from the simple and un instructed to the wise and learned, he expressed his conviction that if such men would attain true wisdom, they must become as little children, and approach Divine things with a reverent spirit of love. Unlike the ancient expositors, there were men now-a-days who approached the Bible in order to criticise and cavil at it. Many of them treated the Bible as a magistrate would treat a criminal. They sat themselves down with magisterial self-complacency on the judicial bench of their own arbitrary dogmatism, and commanded the Bible to be brought before them as a prisoner at the bar, forgetting all the while that the day was coming when they themselves would stand at God's bar and be judged out of the Bible itself. The preacher adduced several instances in which the criticism of learned men had been shown to be baseless, by the additional light which the progress of discovery and science threw upon the subject, and he therefore warned his hearers against hasty conclusions in reference to any of the difficulties which in these days furnish such a theme of theological controversy.

On Sunday, the 17th of January, the Wesleyans of the London district commenced the celebration of the jubilee of their Missionary Society. Large congregations assembled in the metropolitan chapels belonging to the connexion, where special sermons were preached by some of the most able and popular ministers of the Wesleyan Methodist denomination. The sums already given or promised to the jubilee fund up to the present time have reached 105,000*l.*, and the General Missionary Committee are confident that not less an amount than 150,000*l.* will be realised when the whole of the jubilee services throughout the kingdom are concluded. Several objects connected with the missionary work will be aided out of the jubilee fund,—such as the provision of an institution for the special training and preparation of candidates for the missionary ministry, the colleges of Richmond and Didsbury having become insufficient to accommodate them, as well as the many who are preparing for the work of the ministry at home. It is also proposed to appropriate a portion of the fund to the training and employment of a considerable number of native agents in Africa, the difficulties of the African languages having hitherto formed a barrier to the free labour of English missionaries in that continent, and the climate of large portions thereof being very unfavourable to European health and life; to the commencement of institutions for training candidates in theological and biblical knowledge in Germany, France, and Italy; to the building of a chapel to the memory of Mr. Wesley's coadjutor, the Rev. John Fletcher, at his native town of Lausanne; to the sending of fifty additional missionaries to India and China, chiefly in the Mysore territory and the valley of the river Yang-tze, and to provide more fully for disabled missionaries and missionaries' widows and orphans.



The *Congregational Year Book* for 1864 gives the following as the number of Congregational churches in Great Britain:—England, 1818; Wales, 687; Scotland, 103; Ireland, 28. Ministers newly settled during 1863, 77; fifty-four of whom were from Colleges and Home Mission Institutes, viz.:—New College, 9; Rotherham, 5; Airedale, 2; Spring-hill, 2; Lancashire, 4; Cheshunt, 2; Western, 4; Hackney, 2; Bala, 5; Brecon, 4; Carmarthen, 1; Edinburgh, 3; Cotton End, 1; Cavendish, 10. Ministers resigned during 1863, 215; of whom there have removed to other churches 134. The number of Congregational Ministers in the United Kingdom, the Colonies, and heathen lands, is estimated at 2,612; the students in the various colleges at 456.

The subject of Trust Deeds is at present engaging attention among the Independents. There exists considerable diversity of opinion in regard to the comparative merits or demerits of such bonds of Christian union. It is contended on the one hand that it is not honest for any minister to occupy a pulpit and preside over a church the trust deed of which provides expressly that such doctrines as those of the highest order of Calvinists shall be preached, while he may hold these doctrines to be unsound. That unless he can subscribe *ex animo* to everything inserted in the deed, he had better have no such deed at all, or at any rate, that the fundamental truths only should be stated; while on the other hand, it is maintained that without specific details, as well as a declaratory statement of fundamental truths—the specific details being more of the nature of an open question than as binding in every point of the conscience, there can be no real security against the pulpits passing into the hands of latitudinarian preachers, who might dwell more on speculative truths than Christian doctrines. There is a feeling that some modification in details is required, but a conviction that to abolish trust deeds as declaratory documents would be a calamity.

The *Baptist Hand Book* for 1864 states that there are 1,119 Baptist churches in England and Wales, with 1,888 ministers and 135,826 members. In Ireland and Scotland there are 118 Baptist ministers. These include Baptist churches of all kinds, but not Mission churches or missionaries. During the past year thirty-eight chapels have been erected or enlarged in England and Wales.

The following is an extract from a statement published, descriptive of Mr. Spurgeon's college:—In 1856, the college consisted of one tutor and one student; in 1861, it comprised two tutors and sixteen students; at the end of 1863, it possessed an adequate tutorial staff, and the large number of sixty-six students. These young men are lectured by Mr. Spurgeon twice in the week, and by Mr. Rogers more frequently. They also receive regular instruction in different branches of learning from

Mr. A. Ferguson, and other gentlemen, including occasional lectures on scientific subjects. The course of study is limited to two years. Besides the students for the ministry, there is an evening school, in which nearly two hundred young laymen receive instruction in the elementary parts of a good commercial education, not excluding either classics or mathematics, for which no charge is made, except for books at trade price. The college and school together involve at this time a yearly outlay of hardly less than three thousand pounds. For, with a few exceptions, the college funds supply the sixty-six students for the ministry with board, lodging, education, books, and, in some instances, clothes, all free of expense. The question is, where does the money come from? This is the remarkable part of the story. At first, Mr. Spurgeon had to dip deep into his own pocket. Then he drew largely upon the profits of his printed sermons. But what were these among so many? He was driven to the "bank of faith," and it has never failed to honour his draughts. Its chief human dependence, I believe, is upon the weekly contributions in the offering-boxes which meet the eye at every door of the Tabernacle and its precincts, and which, it is stated in front, supply something like a moiety of the income. Large sums and small come from foreign, unexpected, and often unknown sources: sums of two hundred and one hundred pounds from individual donors are mentioned as instances of the manner in which the enterprise affects the hearts and prompts the liberality of religious persons both far and near. So far from doubting whether he will be still sustained, Mr. Spurgeon distinctly intimated that he has it now under serious consideration to provide yet ampler accommodation; which means, I take it, the possible erection of distinct college premises. He seems to be driven to this by the number of applications for admission to which he is now unable to attend, and not deterred from it by any fear lest the needful support should fail to come.

Last year sixty clergymen and sixty dissenting ministers gave their free services to the work of preaching in the theatres, besides those who preached in St. James's Hall and the "Britannia," where 300,000 people were addressed; and many facts are given in the reports of the respective committees, showing that much good has been done.

The week of special prayer commenced on Monday, January 4th. Various denominations of Christians were represented both on the platform and in the body of the hall, and the addresses that were delivered were earnest, practical, and devout. On Sunday afternoon a united communion service was held in the hall, under the presidency of the Hon. and Rev. B. W. Noel; and in the evening the room was opened for preaching.

The Bishop of Ely (Dr. Turton), recently deceased, was born in 1780. He was known as the author of several works of value, the most promi-

nent of them on the Romish controversy. From 1842 to 1845 he was Dean of Westminster, and since the last of these years has occupied the See of Ely, to which he was appointed by Sir Robert Peel. He was a Conservative, but took no active part in the deliberations of the House of Lords.

The admission into prisons, as paid chaplains, of the priests of the Church of Rome, continues to excite much discussion and feeling in different parts of the country. Several new chaplains have been appointed.

*The Catholic Directory* for 1864 gives the following statistical statement, which shows the advancement of the last ten years :—

#### STATISTICAL SUMMARY.

|                                  | 1854 | 1864 | Increase |
|----------------------------------|------|------|----------|
| Roman Catholic Clergy in England | 922  | 1267 | 345      |
| "    "    Scotland               | 134  | 178  | 44       |
| Total . . . .                    | 1056 | 1445 | 389      |
| Churches and Stations in England | 678  | 907  | 229      |
| "    "    Scotland               | 134  | 191  | 57       |
| Total . . . .                    | 812  | 1098 | 286      |
| Communities of men in England .  | 17   | 56   | 39       |
| Convents in England . . . .      | 84   | 173  | 89       |
| "    Scotland . . . .            | ..   | 13   | 13       |
| Total . . . .                    | 84   | 186  | 102      |
| Commissioned Army Chaplains .    | ..   | 18   | 18       |

#### Scotland.

THE annual meeting of the National Bible Society of Scotland has been held in Glasgow. The Duke of Argyll, who is president of the society, occupied the chair.

It was stated that the circulation of Bibles and Testaments by the society had increased from 100,000 two years ago, and 116,000 last year, to 126,000 this year. Bible-women were actively at work, and had sold some 13,000 or 14,000 copies; colporteurs were carrying on operations in most distant and isolated localities in the Highlands and Islands. His Grace, in his opening address, referred specially to the recent triennial visitation charge of the Bishop of Oxford:—"The principle upon which all our operations are founded is this—that it is a wise and safe thing to circulate the Scriptures independent of all ecclesiastical organisation. We say that the Scriptures are above all Churches, and they are above creeds and catechisms; that by the Scriptures the Church is to be judged, and not *vice versâ*, as many say, that we are to judge the Scriptures by the Church. Now, this I hold to be a principle of immense importance at all times, but I conceive it to be of still greater importance at the present time than it has been in many former periods of the history of the Church, because at the present time we have many speculations among us

it is a time of very bold and very free opinion. We have many speculations which are avowedly hostile to Christianity; we have other speculations which are not, perhaps, hostile, but are indifferent, to the interests of Christianity, whilst we have others which, I sincerely believe, are intended to be friendly, but are conceived by many of its friends to be equally hostile to the interests of Christianity; and I say it is an important question at this time what is to be our line of defence. Are we to stand upon the authority of the Scriptures, or are we to confess that we are unable to do so; that we are unable to fight in the open field as it were; that we must retire behind the earthworks and entrenchments of what men call the Church? That is the question which we have now to decide, and a more important question cannot be committed to the Christian community to be decided upon." Quoting the following sentence from the Bishop's charge,—"Thus we shall, in the long run, be unable really to maintain the divine authority of the Holy Scriptures, if we give up the divine authority, in its proper place, of the Holy Catholic Church,"—he reviewed the various meanings attached to the expression the Holy Catholic Church, and showed that in the only place in which it was interpreted in the Church of England service it was described as "The whole congregation of Christian people dispersed throughout the whole world." Taking then this interpretation, he asked, in what sense is it true that the Bible has ever depended upon the "Christian people dispersed throughout the whole world"? Of the relation of the Bible to the early Church he proceeded afterwards to say:—"I wish to say one word in regard to the sense in which the early Church was the witness of the Bible, and in what sense we owe the Bible to it. I conceive it to be wholly unjustified to claim, on behalf of the early Church, a supernatural or inspired power, in respect to the collection of those writings which constitute Holy Writ. I do not for a moment mean to deny, or doubt, that God's Spirit has been present with His Church, guiding it in all those matters in which it was useful that it should be guided for the future of the religious world—that I do not doubt, or deny, or dispute for a moment; but I say it was not necessary for the early Christians that they should possess any sort of inspiration, any sort of supernatural power, in order that they might be witnesses of the genuineness and authenticity of the writings which were committed to them. They were witnesses of the authenticity of the Scriptures exactly in the same sense in which the pagans were witnesses of the authenticity of Virgil, or Livy, or Horace; and I believe that they had no other power committed to them than that of exercising their own human faculties in witnessing that such and such writings came from such and such men, and were committed to their holy keeping." After reasoning that physical truth is only brought into connection with the Bible as a means of illustration, he continued: "When we come to look at it in this point of view,



when we recollect that the Bible reveals not physical but spiritual truth, we shall find that not one of the discoveries of modern science touches in the slightest degree the revelation which is made to us. Look at the relation, for example, which it bears to the great science of astronomy, respecting which so much difficulty was found. I say that none of the discoveries which have been made, from the days of Galileo to the days of Sir Isaac Newton, and from the days of Newton to the days of Herschel—none of them have done more than help to follow up the magnificent language of the Psalmist—‘When I consider the heavens the work of thy fingers, the moon, and the stars which thou hast ordained, what is man that thou art mindful of him?’ And so, in regard to geology, in respect of which the principal truth which has been brought to our minds is not the infinitude of space, as in astronomy, but the infinitude of time. I say that the whole discoveries of geology do but enable us to understand a little better that other language of the Psalmist—‘In thy sight a thousand years are but as yesterday, when it is past, and as a watch in the night.’” Noticing, in conclusion, the relation to the Bible of creeds and confessions of faith, he said:—“I wish to say a few words in respect to the relation in which I conceive the Bible stands to creeds and confessions of faith. I do not wish to say a single word which may assist the current of feeling which I am afraid in some quarters is already setting in only too strongly against the utility of definite belief in matters of religion. There are some men who seem to think that they can maintain a sort of shadowy Christianity when they have refused to hold every one of its doctrines, and when they have questioned every one of its historical facts. I admit the value of systematic theology as a science, and I doubt myself whether the time will ever come when the Churches of Christ will be able to do without creeds and confessions, and terms of subscription amongst themselves. All I ask is, that as we desire that others should keep the Holy Catholic Church in its proper place as regards the Bible, we should see ourselves that we keep our creeds and catechisms in their proper place as regards the Bible also. We must remember that they are purely human; that Divine truth has not been revealed to us in the Bible in a systematic form; that almost every one of our creeds and confessions has been drawn up at special times, with reference to special forms of error, and that they do express not truth absolute, but truth relative to the particular errors which it was intended to exclude at the time.”

At the last meeting of the Free Church Presbytery of Glasgow, a memorial was presented from 400 members and adherents of the Wynd Church, indicating their intention to adhere to the Rev. Mr. Howie, in the event of his being transferred from the Wynd Church to the new church in Charlotte Street, and expressing a hope that the

prayer of a former memorial in favour of said transference be granted. On the motion of Dr. Buchanan, the Presbytery agreed to recommend to the Assembly that Charlotte Street Church be sanctioned as a charge, and that Mr. Howie, and as many as adhered to him, be disjoined from the Wynd Church, and formed into a new congregation in Charlotte Street. This is the second congregation that has branched off from this territorial Wynd Church, planted in one of the most degraded districts of Glasgow.

The week of prayer was duly observed in Edinburgh. The meetings held every day in Queen Street Hall were all well attended, and conducted with great propriety. The Hon. Lord Benholme presided at the first, and was followed by the Rev. D. Glover, Rev. Dr. Sommerville, and Colonel Davidson. The chairmen on the following days were the Rev. Dr. Andrew Thomson, Mr. F. Brown-Douglas, General Anderson, Rev. Dr. Goold, and Professor Balfour.

Dean Stanley has been delivering lectures on the “Hebrew Monarchy” to the Edinburgh Philosophical Institution. The lecture on the reign of Solomon gave a magnificent view of his genius and works, and especially of the ideal and consecration of the temple. At the close he contrasted the sentiment imputed to Knox—“Pull down the nest, and the rocks will fly away”—with “the loftier wisdom in the prayer of Solomon, who saw that even the splendour of the temple might be a safeguard, not a destruction, of the highest ideas of spiritual worship;” and said that there is “a superstition in denouncing as well as in clinging to religious art.” He congratulated Scotland on the constantly increasing beauty of all the sacred edifices of every persuasion during the last few years. These sentiments were, of course, received with very varied feelings by different sections of the community.

The Committee of the Free Church Foreign Mission have issued an appeal to the members of the Church, of which the following is a portion:—We have to beg the very serious attention of our readers to the present financial position of our Foreign Mission Scheme. For several years previous to last year, the revenue from all sources averaged not less than 14,500*l*. Last year, the entire income fell below 12,000*l*. But for a large donation received a short time ago from a gentleman in England, last financial year would have closed with a considerable debt. The income, so far as the present year has gone, is greatly below the average of former years. There has been a falling off to some extent in the produce of the Associations,—not much in amount in any one year, but somewhat considerable when continued, as it has been, from year to year. The chief diminution, however, is under the head of donations and legacies, which, for a number of years, averaged upwards of 4,000*l*.

The statement which we made in regard to the Joint Committee of the Free and United Presbyterian Churches has been called in question. It was *perfectly correct* at the time, but we understand that the negotiations have since proceeded satisfactorily, and that the Committee have quite, or all but, prepared a basis to be submitted to the supreme courts.

### Ireland.

THE threatened changes in the national system of education are provoking more opposition than was counted on. Though the new rules have passed the Board they have not become law; and advantage has been taken of the delay to organise committees through the north of Ireland for the purpose of watching and guarding the interests of sound education. A deputation from the Belfast Committee, headed by the Bishop of Down, accompanied by the Sheriffs of Down and Antrim, as representing the various sections of the Protestant Church, has already waited upon the Lord-Lieutenant. They have been told that an explanation will be demanded from Commissioners, and that the Government will be consulted. The following rules were objected to:—

“In convent schools the members of the community may discharge the office of literary teachers, either by themselves or by the aid of such other persons as they may see fit to employ, the salaries in such instances to be paid by the community, *except in the case of paid monitors.*”

“In the case of a few very large and efficient schools the commissioners are prepared to appoint young persons of great merit to act as first-class monitors, with a rate of salary somewhat higher than that of paid monitors of the present grade.”

A third objection was the alteration of the heading of the clause relating to convent schools, which in the older copies of the rules stood “convents,” and in the new stands “convents and monasteries.”

Two of the Roman Catholic members of the Board have been removed, Dean Meyler by death, and Master Murphy by resignation. Dr. Cullen's hostility continues unabated, and the Model Schools are everywhere denuded of their Roman Catholic pupils.

An influential meeting of the Church Education Society has been held during the month, and addressed at great length by Mr. Whiteside. The object was to enlist the more active sympathies of young men in the cause.

The new Archbishop was consecrated on New Year's Day, and the sermon preached by the Rev. Dr. Lee, author of the well-known work on “Inspiration.” The ceremony of enthronement took place on the morning following. In the interval, Archbishop Trench preached the sermon at the consecration of the new parish church of St. Jude, and the annual sermon for the schools of St. Peter's. In the first of these services he made graceful allu-

sion to his predecessor, among whose last public acts, if not the last, was his presence at the foundation of the same building, which was that day opened by the first public act of his successor.

The Deans of St. Patrick and Cork, and the venerable Warden of Galway, have been taken away by death. The Deanery of Cork has been filled by Dr. Magee, the rector of Enniskillen, and one of the most popular preachers of the Church. It is understood that the Deanery of St. Patrick's will be given to Archdeacon West. Efforts were made by some to secure it for Mr. Plunket and by others for Dr. Todd, who has recently come before the public with an exhaustive life of St. Patrick.

The annual meeting of the Ulster Society for the Deaf, Dumb, and Blind, was held under the presidency of the Marquis of Downshire, and addressed by twenty speakers. A new building has been erected to furnish accommodation for the increasing number of pupils. It was opened on the same day, and it was stated that of the 1300*l.* it cost, 1200*l.* was already subscribed. It was also stated, that while the population of Ulster has decreased in the last decennium from 2,110,590 to 1,954,236, the number of deaf mutes has increased by 177; and that of the 4930 of this class in Ireland, there are only forty-seven whose parents do not belong to the working-classes. The number of blind in Ulster between the ages of eight and thirteen, is but forty-five.

The Belfast Female Mission, an organisation of Bible women, reports seven paid agents, 14 lady-superintendents, 60 Bibles sold in the year, 23 careless persons brought to public worship, 21 drunkards reformed; 27 fallen women persuaded to return to the path of virtue. Out of 188 fallen women who have been influenced by the Society's agents, only 21 have gone back. This work has been accomplished at an expenditure of 190*l.* The population of Belfast is estimated at 130,000, and there are sixty-three places of worship, which, if crowded, would accommodate 45,000 persons. There is no town in which Church extension is more energetically worked.

DUBLIN, Jan. 1864.

### France.

THE chief event interesting to Paris Christians, and to the whole Church, is the entering into rest of Dr. Frederic Monod. Humbly, gently, silently, victorious, after having glorified his Lord before his physicians, receiving through all the latter and exceedingly trying period of his painful malady, just the measure of strength for the measure of suffering, and no more. He fell asleep at 8 P.M., December 30, 1863, aged sixty-nine, after a ministry of forty-four years. Few men have had a longer life of sturdy, unvarying, faithful championship. Born at Mounaz, near Morges, in Switzerland, he was the eldest of twelve brothers and sisters, all of whom he was the honoured instrument of leading to Jesus. He passed the few first years of his life at Copenhagen, where his father was pastor to the



Church of the Refuge, and had among his boarders M. Corby—the concealed Louis Philippe. He afterwards studied at Geneva, where he met Robert Haldane, who was commissioned in the providence of God to carry back from Scotland the light of truth which Geneva had in former days communicated to his country, and then lost. This light of truth he received, together with Rieu, Pyt, Gonthier, and Gaussen, who have preceded him before the Saviour's throne, and Merle d'Aubigné, and others who are following hard after, all of whom formed the nucleus of the continental revival of religion of that period. After travelling through Germany, and studying at the university of Jena, he was nominated pastor of Paris in 1819. Here he was the first, and for a time the only, evangelical minister; for the breath of infidelity had swept over France, and Rationalism and lifeless orthodoxy spread their gloomy wings over the people, setting in darkness and the shadow of death. The first Sunday-school opened in Paris was his, and multitudes have to bless God for salvation therein received. How many have echoed the language of Dr. Ed. de Pressensé at his funeral! "To understand the bonds which unite my family to Frederic Monod, let it suffice to say that he led them to Jesus Christ in that period of his ministry when, thinking only to speak to children in his Sunday-school, he spoke to all who were hungering and thirsting for the Word of God." The committee of management of the religious periodical, *Les Archives du Christianisme*, offered him the editorship for six months upon trial; he accepted it in 1824, and kept it till his death, and its active uncompromising championship of evangelical principles has done an incalculable amount of good. His sermons were clear statements of evangelical truth, broad and strong, laid down like rocks. No curious questions, or idle opinions, or peculiar interpretations tempted him aside during his long career. He never lost sight of his catechumens; each year a circular letter came to invite them to meet him for devotion and exhortation, and very sweet were these meetings.

Attached with all the bonds of personal, family, and ancestral connection with the Reformed Church of France, nevertheless, when he esteemed she had taken a false step, in the General Assembly of September, 1843, by voluntarily accepting the position which had been forced upon her by Napoleon in the year X, and by substituting an "address of conciliation," signed by Rationalists and orthodox, for a confession of faith, he resigned his pastorate and broke off his connection. Together with a few like-minded men who took a similar step, he then formed the Reformed Evangelical Church, independent of State assistance, based on a distinct and clearly evangelical confession of faith and discipline, holding its synods and becoming the rallying point of several Free Churches, which together form the "Union of Evangelical Churches."

The interests of these churches called him to Scotland, England, America, where, although with-

holding the aid he expected for building a new church in Paris (the commercial crisis having just occurred), the Lord gave him more than he looked for, even a spiritual blessing, in the conversion and subsequent decision for the pastorate of one of his sons. His eldest son was already pastor at Nîmes. On his return to Paris similar blessings awaited him; other sons were joyfully brought to Christ in Mr. Radcliffe's meetings. No one entered more fully, joyfully, heartily, into the present religious movement. He lived to bring souls to Christ; and his hardest blows, by word and pen, were reserved for doctrines, whether critical or superstitious, which unhinge the truth and power of the Lord. These he dealt unsparingly, and never stopped till he had crushed the adversary, in whatever camp it was to be found.

A great void is felt throughout our churches, and at present we look around in vain for a successor. But the Lord will provide.

His funeral on the 2nd of January will be long remembered: most of the Paris pastors of all denominations were present. At the house, his brother, Pastor Guillaume Monod, prayed; his son, Pastor Jean Monod, read 2 Tim. iv. 1—8, and spoke of his life as a father bringing all his household to Christ by his life and conversation more even than by his exhortations. His favourite hymns were sung, "All is Well," and "We shall meet in Heaven." At the Chapelle du Nord Pastors Armand Delille, Ed. de Pressensé, and G. Fisch spoke, and after prayer and a distribution of Testaments, according to the direction of the deceased, the funeral procession was formed, to proceed to Père la Chaise. At the family tomb, Pastor Guillaume Monod, Pastor Pulsford, Pastor Valette, and Pastor Duchemin spoke, and Pastor Jean Monod deposited on the coffin a circlet of evergreen given by friends, and prayed. Pastor Th. Monod gave out the animating verse, "Notre sépulture enfin connaît sa victoire," &c., and the benediction was finally pronounced by Pastor G. Monod.

Pastors Ad. Duchemin and Théodore Monod continue their ministrations in the Chapelle du Nord; and the *Archives*, it is promised, will be carried on in the same spirit, and promote the same cause, as in past time.

Your readers will excuse a more rapid review than usual of other events. The week of prayer was kept in Paris; every evening a meeting was held in a different church, and although the exceptionally bitter cold weather prevented many from attending, the prayers and exhortations had more life and more love than in previous years. They were undenominational, and every church was represented. The last, in the Church of the Oratoire, was especially blessed with a spirit of brotherly union in Christ; prayers and exhortations were offered by pastors of the Reformed, the Lutheran, the Wesleyan, the Independent and the Baptist Churches. Many private meetings for prayer were also held. Matamoras took part in some of them. The few days he spent in Paris will not have been

lost either to himself personally, to the brethren who had the privilege of welcoming him, or to the cause of Spanish evangelisation, for which latter interest his journey hither was made.

Never was prayer more needed, and never did the Christian feel more the want of casting the future upon his God. 1863 has been a year of strange contradictions, doctrines, and events, in dire confusion heading up towards a crisis, and all men looking towards this crisis in dread.

It is not yet come, but appears at hand; and all the strength which God's almighty Spirit can put into his servants' hearts will apparently be needed. "Be not deceived," says a journal, "old Epicurus is the god of this time, and the delicate scepticism of our learned men is but the elegant interpretation of the materialism of the million. It is but natural that, when great moral ideas cease to conduct a people, the worship of material interests should take their place. When the words of duty and holiness are obsolete, others take their place, such as cleverness, intellect, success. The past year has filled up the measure of those which preceded it; luxury has been developed in frightful proportions, unlimited ambitions have continued to elbow each other and to glory in their shame. Serious minds have asked where will our age stop on the inclined plane down which it is hurrying at the top of its speed?"

We do not exactly relish the *Union's* suggestion that the Pope, having accepted the Congress, should become "Justice of the peace" to Europe.

The five Protestant Tahitians who had been quietly settled in a convent, have been placed, thanks to the energetic steps taken by pastors, in Protestant schools. One of them is Joinville Tnavira, son of Queen Pomaré, who had been by her commended by letter to the care of Dr. Grandpierre.

The Protestant Bible Society has admitted the Genevan version, with others, among the Bibles it distributes. Several of its members, among whom four vice-presidents, have given in their resignation in consequence. *A propos* of versions of the Bible, Abbé Glaire, whose New Testament is authorised by the Index, declares that it is the best translation, and has this advantage above all others: it is under the special dedication to the Virgin Mary for this reason:—in 1858 the author went purposely to the sanctuary of Notre-Dame-de-Lorette, and said mass there with the manuscript sheets hanging about his person under his robes! He afterwards deposited them for awhile in the *Santa Casa*!

Here we see the two awful tendencies at work, rationalism and superstition, upon the very volume which is our only safeguard from both.

PARIS, January, 1864.

### Portugal.

IN one of the first sessions of the Cortes of this year, a young deputy, chosen for the first time, brought in a motion which will not fail to produce a general sensation in the country. Mr. Levy Maria

Tordao has proposed the following bill:—"Liberty of religion, and equal protection for all religions guaranteed." Till now the constitution (article 6) only allows foreigners to have religious services in edifices not having the external form of churches, whilst for Portuguese the Roman Catholic religion is the only one acknowledged. In the penal code, punishments are appointed for propagating any doctrine opposed to Catholicism, using means to make proselytes to another religion, and for leaving the Catholic religion (arts. 130—135).

It is not very probable that the motion of the young deputy will this year have a majority, even in the lower house. Though almost all the higher classes of society are liberal and disposed to religious toleration, the mass of the lower classes are in the hands of the priests, and the government has reason enough to avoid anything that could stir up the passions of the people, and give good occasion to the Miguelistic party to begin again their old agitation. Nevertheless, it is a good sign that matters are so far advanced as to make such a motion possible at all. And the question of religious liberty belongs to those questions, which, if once brought forward, have the guarantee of final victory in themselves. It seems now, that a Protestant movement is in some measure beginning; at least, violent accusations are found in clerical journals against two Catholic priests in the Azores, as openly favouring Protestant ideas. In these days, also, for the first time, a Lisbon journal has had the courage to open its columns to an open and frank answer to a Protestant to the unjust accusations brought forward against Protestantism in the last pastoral letter of the Patriarch of Lisbon.

LISBON, January, 1864.

### Italy.

THE union for prayer during the first week of January has been daily observed in Genoa, Florence, Leghorn and Naples. From Genoa we hear that it has been productive of much good in drawing parties together; the only refusal being on the part of Betti, the British and Foreign Bible Society's depot keeper, who has been just invested by the Geneva Society with the agency of their works also. Mr. Betti has been for some time selling books, as well as Bibles, contrary to the rules of the Society which employs him, but in a matter of this sort he has acted without the permission of his superior, Mr. Bruce, who, of course, will not allow such a plurality. In Leghorn, the meetings were held in the Scotch Church school-room, and in Florence, in the Scotch Church.

A person named Rossetti, acting as evangelist to the Plymouthist meeting at Turin, lately published an outrageous book, entitled, "*Principii della Chiesa Romana, della Chiesa Protestante, e della Chiesa Cristiana*," in which he has displayed to the world his own revolting ignorance and degraded spirit. He affects to trace the Waldenses back to Alpine



convents as *frati zoccolanti* ! Even this is not original ; he has had to borrow it from the writings of Charvaz, present Archbishop of Genoa,—long Bishop of Pinerolo,—the most bitter enemy the Waldenses have. Rossetti may rank next him ! But though he is especially bitter against the Waldenses, all the Churches of Christ are quite as unhesitatingly unchurched, and then misrepresented ; and there is no Church in the world, according to him, but the little handful of which he, Guicciardini, and Magrini, of Florence, form the leading trio. I notice this contemptible pamphlet, not from its intrinsic worth, but because it has drawn from Dr. De Sanctis a letter written in a fine Christian spirit to the Waldensian paper, *L'Eco della Verità*, repudiating for himself and the Church at Genoa, to which he ministers, all sympathy with Rossetti's views.

I have not yet heard what the amount of sales made by the colporteurs of the British and Foreign Bible Society amount to for 1863, but the following are the statistics of the Scottish National Bible Society's labours during the past year :—The average number of colporteurs employed during the year was sixteen, and they sold 4563 Bibles and Testaments, Diodati edition, in Italian, and 49,304 religious books and tracts. The monthly average of sales to each man stands, twenty-four copies of the Scriptures, 257 books and tracts, as against an average of from forty to fifty Scriptures, or portions of them, per man, monthly, in the British and Foreign Bible Society's service. It is held on all hands that the Scottish colporteurs, from the permission given them to sell tracts as well as Bibles, are at this moment doing a most important work, as they are breaking ground, not only for themselves, but also for the English Society's colporteurs. The arrangements made by those who direct the men of both Societies prevents anything like collision, or loss of labour.

Mr. Buscarlet, whose schools at San Pier, Naples, are well known, has now successfully set agoing a normal Protestant school for boys, and is attempting to open a female one also. We hail this movement as one of great importance to the future interests of the Protestant Church in the south of Italy, and would strongly recommend it to the liberality of those who take an interest in the spread of the Gospel in Italy, as the effort is entirely a voluntary one, and he has no one to back him in it. The *pluck* which he has shown in at once acting on the plan suggested to him of having a normal school for training teachers in Naples, rather than waste money in sending a few lads up to the Waldensian valleys, contrasts most favourably with the timidity of the Waldensian Evangelisation Committee, who, when the proposal to open a normal school at Florence was made to them, last spring—when a school had been actually built for the purpose in Palazzo Salviati, and the master's salary secured for the first year, actually declined to carry it out, for fear of creating jealousy on the part of the

Church in the valleys and ruining the normal school at La Tour ! Warmly as I am attached to the Waldenses, I am not blind to their fault, and this is beyond a fault—a very grievous blunder ! But for it we should now have had a normal school in the College buildings at Florence, but Naples has had the benefit. We earnestly hope Mr. Buscarlet may be supported in his spirited enterprise.

The Wesleyans, I understand, notwithstanding fair appearances at first, have found Signor Albarella quite as intractable at Naples as the Marquis Cresi and Signor Appia did. There was a union between Mr. Jones and him for a moment, but a correspondent writes me it has been speedily followed by a separation. Report speaks of the Marquis Cresi being obliged to withdraw from Naples to some other sphere of labour, on account of bad health. I hope this may not be necessary.

TUSCANY, Jan. 15th, 1864.

### Switzerland.

GENEVA.—The last day of the year which has just ended was a grand and glorious festival for Geneva. It was on the 31st of December, 1813, that our old republic, after suffering fifteen years under the French dominion, cast off the yoke, and returned to life again ; we have just celebrated the fiftieth anniversary of this deliverance, and you will readily conceive how ardently religious feeling has mingled with our patriotic joy.

You know in what manner Geneva, in 1798, became a French town. What Louis XIV. had not done, in spite of his wrath against Geneva, both as a capital, and as the refuge of the persecuted Protestants, the French Republic dared to do ; and it was while proclaiming the rights of nations, that they annihilated this little nation, which had so valiantly conquered and so courageously preserved its liberty. The French Government began by working upon the divisions already existing among the citizens ; then, interposing as a mediator, it fomented instead of calming these animosities, and wound up by imperiously commanding Geneva to open its gates to the army charged to invest it. The citizens were then unanimous in mourning over their lost liberty, and in detesting the oppressor : but too late.

However, God permitted that we should not be deprived of the immunities which, fifteen years later, rendered a resurrection possible, and brought it about. The French Government (the Directory) did not require that Geneva should enter completely, as far as its civil and religious administration was concerned, into the unity of the great Republic, so soon to become the Empire. The Church and the Academy preserved their organisation. The Church especially became the centre of the memory and hopes of the nation, remained the depositary of the ancient inheritance, which it sacredly preserved.

But we had hard times to undergo. The burden of the wars of the Empire weighed upon us more

heavily than on most other cities. Our commerce, our manufactures, were almost entirely destroyed. Our deserted streets, our empty houses, showed the rapid diminution of a people reduced to misery. We were forced to give up our young men to be scattered throughout Europe, either to kill or to be killed—to kill men whom we knew to be our friends—to be killed for a man whom we had never recognised as our sovereign. And in the midst of all these sorrows, our pastors were required to ascend their pulpits, and thank God for those victories which would delay for an indefinite period the time of our deliverance.

The Emperor was fully aware how little Geneva was devoted to him; he knew that there hardly existed a single Genevese who did not nourish in his heart the hope of a restoration of the old republic. Nevertheless, either from motives of policy, or out of respect for feelings which he could not blame, he always showed himself rather inclined to conciliate us, to lighten our yoke. Some even dared to suggest to him once or twice that he would be performing an act of justice which would cover him with true glory if he re-established our republic, so treacherously destroyed by a government whose perfidy he had himself stigmatised on other occasions. Not only did he turn a deaf ear to us, but towards the close of his reign the report was circulated that we were threatened with the loss of all that the Directory had left us.

Great was our joy, though still mingled with cruel anxiety, when the rapid course of events at the end of the year 1813 led us to hope that our calamities were drawing to a close. How many prayers to God, during those days, were offered on behalf of our country, of our Church! At length, towards the latter end of December, the French soldiers retired, and an Austrian corps entered *en ami* within our walls. Then one thought filled every heart, one cry resounded from every quarter—"Geneva will be free! Geneva is free!" Several magistrates belonging to the old republic formed a provisional government, and on the 31st of December proclaimed the Restoration. These noble-minded men risked their lives, for had the Emperor ever again become master of Geneva for a single day, death would have paid the price of their devotion. But God watched over us, for Geneva, restored from the dead, had been placed under his protection from the first day of its resurrection. The people thronged the churches, and with tears of joy resumed the customs of bygone times. When the company of pastors went, according to ancient custom, to pay their respects to the new Government, the *Premier Syndic* (President of the Republic) said to the pastors:—"Gentlemen, you have carried on the republic through the time of our oppression, and while our country, Geneva, was in the tomb, you have watched beside her."

Such are the events of which we have just celebrated the fiftieth anniversary. The preparation for this festival has not been one of unmixed joy.

The Catholic territory which was added in 1815 to the old republic, is inhabited by a population whom fifty years of benefits have only made more malevolent and hostile. The wretched Government which, thanks to the Catholics, has remained in power since 1844, would indeed, in order to content them, have refused to participate in this festival, or even have prevented it. Public feeling, however, has been so strong and so unanimous among the population of the ancient territory, of which the city is the centre, that the Government has been forced to succumb.

The movement has thus been a grand and glorious one. It was indeed a touching sight to see our old cathedral filled with an immense crowd, and surrounded by a not less numerous throng who had not been able to find room within its walls. It was the moderator (president) of the Company of Pastors who officiated. You know that our cathedral has been for many centuries closely connected with our history. Since the thirteenth century it has witnessed the accomplishment of the greater part of the important acts of our political and religious life.

According to a custom now in general use throughout Protestant Christendom, we devoted the second week in January to prayer-meetings. In these assemblies we strongly felt the effects of the emotions awakened on the 31st of December; speakers and hearers could not but turn their thoughts towards that God whom we love so much on these occasions to call "The God of our Fathers." But our earthly country has not led us and will not lead us to forget our heavenly country. We know full well, and seek to know still more and more, that the temporal blessings which our Father bestows upon us are only valuable as they lead us to Him in gratitude and love.

Jan. 15, 1864.

### Sweden.

SWEDEN.—A Scandinavian missionary meeting recently was held at Melmo, a large town in the south of Sweden. Its object was to afford the friends of missions in the three Scandinavian countries an opportunity of consultation and mutual encouragement, and especially of considering whether it was expedient to combine the present separate missionary societies of the three countries in one great Scandinavian Missionary Association. There are said to have been upwards of 1,200 persons present. Of these, only three came from Norway, viz., Rev. Mr. Sinding, from Stavanger, President of the Norwegian Missionary Society; Rev. Svend Brunn, from Christiania, President of a Missionary Society established in that capital; and Mr. Blessing, Rector of the Mission School at Stavanger. From Denmark there were about eighty; and of the Swedish peasants it is said that many had come from distances of seventy



or ninety English miles, while even the more distant and northern parts were not unrepresented both by clergy and gentry. Much interesting information regarding the progress of missions was communicated. The want of zeal and activity in the cause during the past was admitted and deplored. The proposals for united missionary

action, a common mission school, and missionary journal for the three nations, were discussed with great earnestness; and on account of the division of opinion as to the extent to which union was attainable or desirable, the discussion was adjourned to another meeting, to be held in Copenhagen, next summer.

### Holland.

THERE are fourteen different Missionary Societies in this small country. We present them in the following tabular arrangement, as read at the Missionary Conference of August, the proceedings of which are published.

| Name.                                                                               | Established in the year | Income of last year. | Field of Labour.                                                     |
|-------------------------------------------------------------------------------------|-------------------------|----------------------|----------------------------------------------------------------------|
| 1. The Dutch Branch of the Moravian Mission of Zeist.                               | 1732                    | 10,720 florins       | { The well-known different places occupied by the Moravian Missions. |
| 2. The Dutch Missionary Society (Zendelingenotschap) of Rotterdam.                  | 1797                    | 95,036 "             | { The Dutch East Indies (Celebes, Java, Molucca).                    |
| 3. The Java Committee, Amsterdam.                                                   | 1851                    | 3,300 "              | { Java; supports also Missionaries in Sumatra.                       |
| 4. Union for the Advancement of the Cause of Missions among the Heathen, Rotterdam. | 1850                    | 5,500 "              | { Aids the other Missionary Societies.                               |
| 5. The Missionary Society of Ermels.                                                | 1857                    | ?                    | { Sumatra, Talant Islands, and South Africa.                         |
| 6. Missionary Union of the Free Evangelical Congregation, Amsterdam.                | 1856                    | about 600 fl.        | Has no labourers of its own.                                         |
| 7. The Mission of the Christian Separated Reformed Church, Kampen.                  | 1858                    | ?                    | Surinam.                                                             |
| 8. The Missionary Union of the Netherlands, Rotterdam.                              | 1858                    | ?                    | Java.                                                                |
| 9. The Haarlem Missionary Union.                                                    | 1859                    | ?                    | { Tagal in Java (in union with the Society numbered 11).             |
| 10. The Utrecht Missionary Union.                                                   | 1859                    | 13,686 florins       | New Guinea, Bali.                                                    |
| 11. The Netherlandish Reformed Missionary Union, Amsterdam                          | 1859                    | ?                    | Tagal in Java.                                                       |
| 12. The China Committee.                                                            | ... ..                  | ... ..               | Supports the Society numbered 3.                                     |
| 13. The Mission of the Menonites.                                                   | ... ..                  | ?                    | Has one Missionary on Java.                                          |
| 14. The Lutheran Missionary Society of Amsterdam.                                   | ... ..                  | ... ..               | { Supports the Leipsic Missionary Society.                           |

### Germany.

PRUSSIA. — The ecclesiastical life of this city has of late assumed several interesting aspects. The proceedings of the so-called *Left* of the Schleiermacher party must first claim our attention. They had advertised a meeting in Berlin, for the purpose of giving in their adhesion to the Protestant Union; but this meeting did not take place, the general superintendent having put forth a protest, in which it was stated that any attempt practically to carry out the views professed by the Protestant Union must be dealt with as an inadmissible opposition to the lawfully-sanctioned orders of our Church. And not only so, but even theoretical sympathy with the general scope and aim of this

Protestant Union was strongly discouraged, both in the clergy and the members of their congregations. We believe this to have been a most proper measure; for in the purposes of this said Union we can discern nothing but a surrender of positive Christianity to the "Humanism" of modern philosophy; in other words, an *un-Christianising* of our people. But whether this protest on the part of the Church authorities will, in the long run, prevent the adhesion of spiritual members of the Prussian National Church to the Protestant Union, time must show.

Renan's "Life of Jesus" has made no great stir among us here, although every effort has been made to ensure it extensive circulation. Professor Paulus Cassel, of this city, has written a review of it, exposing its unscientific character, and stigma-

tising the author's Talmudical learning as thoroughly superficial.

Dr. Steinmeyer, the professor of theology, in his lecture delivered at the Evangelical Union, denies to Renan all scientific capacity whatever for such a work, and speaks of his book as showing "only notoriously fragmentary theological learning; only reminiscences of the seminarist of St. Sulpice." Indeed, the scientific verdict upon the book has almost universally been an unfavourable one, accusing it of superficiality and deficiency in exact reasoning. In the pulpit we have only heard it once named, and that was in the Christmas sermon of the new cathedral and court preacher, Koegel, in whom Berlin has gained a vigorous and animated Christian orator.

Amongst the events in our ecclesiastical sphere, we must give the first place to the late Anniversary of the Prussian Parent Bible Society. This Society resolved, during its year of jubilee, to give monthly lectures upon the Bible. The first of these, by preacher Kingman, was on "The Bible, as the Miracle of the Holy Ghost." The second will be by the Rev. Dr. Arndt, on "The Word and the Spirit." May this praiseworthy undertaking on the part of the Society be richly blessed!

We must also notice a lecture given by a gentleman of the name of Bröckelmann, from Bremen, who, with one of his Christian friends, a Mr. Woodruff, from Brooklyn, in the United States, has come here to excite the sympathy of the Christians of Berlin in the cause and success of the Sunday-schools there established.

BERLIN, Jan., 1864.

**SOUTH GERMANY.**—Germany is in travail, and is bringing into the world birth after birth, now in the way of political, and now of religious, phenomena. In Frankfort there came first a German Diet of princes, then a Diet of German deputies, then a Protestant Diet, then a Congress of Catholic associations, then a General Congress of Reformed Congregations under Ronge, and now comes the Schleswig-Holstein agitation, which throws all other questions into the background, but at the same time affords a wide opening for all the champions of religious and political revolutions, who would willingly avail themselves of this temporary effervescence for their own ulterior objects.

The catechism question in Baden has been already opened in your journal for December, 1863 (p. 634). This continues to be the most agitating topic of the day in Baden, the point debated being whether, in conformity with the ordinance of the superior ecclesiastical authorities, it shall only be one half of the catechism now in use that must be learnt by heart by the school-children.

In Austria the Lutheran and Reformed Church has, by an imperial patent, obtained equal rights with the Catholic; but there are as yet many deficiencies in this boasted system of religious freedom. For instance, the Principal of the Uni-

versity of Vienna has refused to allow the Protestants the same footing as the Catholics there. For religious confessions and denominations other than the Lutheran and Reformed Church, nothing has yet been done. The prohibition of extra ecclesiastical meetings remains in force. So it is with the laws of the press: the public dissemination of their documents is still denied to them. However, a bill regulating the rights of assemblies and congregations is to be laid before the next Imperial Diet, through which greater freedom will be perhaps secured to religious confessions in Austria. In Prague the Philosophical Faculty had appointed Dr. Stein, who is a Protestant, to be their Dean; but a protest was entered against him by the Academic Senate, on the motion of Dr. Loewe, a *protégé* of the Cardinal-Archbishop of Schwarzenberg, and the Ministry refused to confirm him.

That with all this the Gospel, wherever it has free scope given to it, is making its way even in Catholic countries, is particularly manifest in the small Catholic state of Hohenzollern, where, within six years, four evangelical churches have been consecrated, and where many Catholics, with whom the writer of these lines is personally acquainted, have become zealous evangelical Christians.

Let me add, in conclusion, a few words about the Rongian Religious Reform Association, and the Protestant Association established by Dr. Schenkel. The object of the former was defined by Ronge, in Frankfort, to be the moral elevation of the German people. But how are the German people to be morally elevated without that Gospel which Ronge and the so-called German Catholics and Light-seekers reject? However, Ronge published his challenge at Frankfort in the following absurd manner:—"Up! to the battle against the priests, and again against the priests!—against the Catholics under the crowned beast and his Satanic band!—against the Protestants, who would teach the people only to work and to pray!—against the many-headed hydra with her destructive tail, who is called the Superior Ecclesiastical Council!—against Heaven and Hell, with which German Catholicism has done away, and whose existence it will positively allow no longer." M. Schmeltz, formerly a Roman Catholic ecclesiastic, spoke of the feudalism of the episcopal system, and its pernicious influence upon the superior clergy. M. Ducat, the publisher of a paper called *Religious Reform*, spoke against the Jesuits as wolves in sheep's clothing. Struve expatiated on the demoralising consequences of the compulsory celibacy of the Roman Catholic clergy. In short, this congregation is mighty in denying and destroying, but it has not got at any positive confession of faith, and has not paved a way for the realisation of any. The Society is, moreover, so latitudinarian, that, when some Jews present at the meeting asked if they could become members, they were unconditionally answered in the affirmative. One of these very Jews had but newly, in an after-dinner toast at a meeting to bid farewell to a neo-logising evan-



gelical minister in the Palatinate, expressed the opinion, that the distinctions among men will not endure much longer; the Protestant will press the Catholic to a fraternal heart, and say, "We belong all to one God—the kingdom of Heaven is for all of us—we are of different colours but of one flesh."

To conclude with the Protestant Association, whose fundamental principles I formerly communicated to you, there is no knowing yet what may come out of it. It may lead to a protest for evangelical Christianity, or against it, according as the actual majority of the members is disposed. Against the progress of the Ultramontanists it might be a serviceable power, as also against those who wish to remain quite stationary in ecclesiastical matters. Most probably, however, it will incline to an ecclesiastical liberalism, comprising political tendencies, which the non-ecclesiastical and perverted masses will welcome with acclamations.

WURTEMBERG, Jan., 1864.

### Turkey.

A PRIVATE letter from an American missionary in Turkey, dated Rodosto (Tekir Dag), October 1st, gives a remarkable instance of the spread of toleration among the bigoted adherents of Mohammed:

"An incident that occurred but two or three weeks ago, illustrated the wonderful change in policy which the growth of new ideas imposes on the Mohammedan ecclesiastics. Selim Effendi (Mr. Williams), the Turkish preacher, ventured one day into the great Mosque of Zeni Jami, near the bridge. A lecturer was haranguing a group of students; Mr. Williams took his seat near them, and, to his surprise, saw, by the movements among them, that he was recognised; but to have immediately withdrawn would have been to his discredit, and perhaps danger. He therefore retained his position. The lecturer soon dropped the subject he was upon, and began to say:—'Our holy prophet foretold us that between 1260 and 1270 of the Hejira (just the present time), some would apostatise from the faith. This must needs be to prove him a true prophet! But how shall we treat our unhappy brethren who thus do? Shall we deal with them by violence? By no means; for our holy books enjoin upon us to seek to win them by love,' &c. After the speaker returned from his episode, Mr. Williams retired. Ten years ago, under such circumstances, they would have beaten him to death with their fists, sooner than see him go away unharmed.

KHARPOOT.—You are perhaps aware that a few mouths since a mania for emigration to Russia prevailed throughout this region. For a time, such was the popular insanity upon the point, instigated probably by secret agents of the Russian Government, of whom one at least fell under our observation, that there was danger that all the Armenian population of the plain would sacrifice all their

hard-earned possessions here, and rush together, penniless, to the supposed elysium. Happily, only some hundreds instead of thousands of families were at last induced to go, and of these, owing to our steadfast opposition to the movement, only four or five families were Protestants. The bubble burst sooner than we expected, though not in the way we anticipated.

Stopped by the Turkish officials upon the frontier, and having sold at Kars their scanty remaining stores, the wretched crowd turned back to Erzeroom, where they were obliged to beg their bread. A very few, and among them our Protestants, reached their old homes in utter destitution, while the mass, in shame and despair, wandered off to distant places in search of food. Such an emigration fever will not soon rage here again, for the people have learned a lesson which they will not soon forget. This lesson, too, will incline them to listen to Protestant teachings, for they now see and believe that our opposition to the movement was meant for their good.

Within the past week the Female Boarding-school in this city has completed its first year, with thirty-seven pupils, of whom twelve are wives of members of the Theological School. Our highest hopes were more than realised in the progress made by the pupils.

This being the fourth anniversary of the Theological School, the first class, consisting of eighteen, were graduated, of whom the majority go out at once as preachers, eight of them having been formally licensed on the day succeeding the anniversary. Five or six others also will soon be licensed, and we may hope, ere long, to have an efficient force of native preachers. The most encouraging fact is, that of nearly all those located the people pay a considerable part, in some cases half or more, of their salary. On the past Sabbath, six persons, making thirteen during the year, were admitted to the Church here, which now numbers eighty-five.

A sketch of the subjects treated by the graduating class may interest your readers.

1. The Reformation in Armenia, by Gregory the Enlightener.

2. Duty of the Church to Educate its Children.

3. Man's chief Work on the Earth.

4. Duty of the Churches of this Land to Support their own Pastors.

5. The Bible our only and sufficient Rule of Faith and Practice.

6. Duty of the Church to Evangelise the World.

7. All can Labour for Christ.

8. The Happy Man.

9. The Christian's Earthly Duty.

10. Duty of Preachers to Preach the Bible plainly.

11. Means of Establishing Christ's Kingdom on the Earth.

12. Means of a Nation's Progress.

13. Duty of the Churches of this Land to Evangelise it.

14. Paul the Apostle an Example to all Preachers.

15. Necessity of an Educated Ministry.

16. Value of an Immortal Soul.

17. Duty of an Individual to his Nation.

18. Duty of Christians to give a Reason for their Hope.

DAMASCUS.—A correspondent of an Indian paper writes from Damascus:—

“One cannot avoid feeling painfully how utterly dead a thing is Mahomedanism both for moral and material use. This feeling is intensified by the sight of the Christian quarter, which for perhaps half-a-mile in length, is one scene of ruins; few of the houses being yet reconstructed since the massacre. Indeed in some places the marks of the blood of our slaughtered co-religionists is to be seen on the columns and on the walls. It is no light thing even in the present day to walk through street after street of houses, rased and burnt to the very foundations, encumbered still in the ruins, and ankle deep in pulverised rubbish, and reflect on the fearful crime committed here, and on the slight retribution which was exacted. In return for three thousand Christians barbarously murdered, about two hundred Turks appear to have been executed; and as compensation for the enormous destruction of Christian property, amounting to near a million, a certain amount of indemnity was guaranteed by the Turkish Government, of which, however, the unfortunate sufferers have received but a very small portion. The Turks keep hope, it is true, alive by promises, but after a few small instalments no money was forthcoming. The small advances made by the Turks have been quite insufficient to enable the Christian sufferers to achieve any part of the object for which the indemnity was granted,—namely, the reconstruction of their homes; and they have been obliged to spend the small sums they have received on their existence; and the great end of the chief mover of the massacre has been quite achieved—the absolute ruin of Christian influences in the locality.”

### India.

BOMBAY.—Several organs of Hinduism take advantage of the address of the Confederate clergy to assail Christianity. The argument is this: Ministers of the Gospel in the Confederate States, almost all of them being themselves slave-owners, and all of them allowed to preach solely on condition of their approbation of slavery, have persuaded themselves that the Bible is not against a system of slavery, but only against its abuses, and they publish a letter setting forth their conviction; consequently we are warranted in believing that Christianity does not condemn the system of slavery existing in America; and we may infer that its testimony against the various evils under the sun, is

not more decided or stringent than that of other religions.

The following extract from a letter of the Rev. A. White (labouring independently of any society), dated Satara, November 25th, will be read with interest:

“I came here last night on the road home from Punderpoor, where I preached to thousands on thousands for six days. I rode yesterday, on village ponies, about seventy miles, speaking to hundreds probably by the way. As for Punderpoor, every year many missionaries should go to that great heart of Marathi idolatry, and preach to the myriads of pilgrims. It is a difficult work and very laborious, but God's standard ought to be displayed in the place in which Satan's kingdom has so long been established. The idolatry and superstition of the place are sickeningly stupid and fearfully wicked. The people believe *implicitly* that the stone image of Vithoba there set up, is not a common image, like any commonly so-called God; but that there the Almighty, their Maker, the Creator of all things, stands visibly before them waiting for their homage and ready to bless them. They come, some of them from 500, some from 1000 miles' distance, to worship him, and to bathe in the river and wash away their sins. They spend no end of money to secure the fancied benefits; which are the removal of sin (pardon seems an idea foreign to the pantheistic soul), the meeting with God, and the deliverance from numerous births otherwise in store for them. To visit the God they submit to be beaten in the temple, hurled by the attendant sepoys on its stone pavement, and to pay the penalties of fatigue, fever, and disease. Up to the time of my leaving, cholera had not broken out; this year, I hope, may not be distinguished by that common scourge. There is now a sub-assistant surgeon there to watch over the interests of the place and of the pilgrims. He informed me that he believed that the close den which is commonly called Vithoba's temple, is the spot where the disease begins, and whence it is propagated among the pilgrims, and then from them all over the country. This year I should think 50,000 must have been gathered; less than usual, owing to the dearth of grain.

The Rev. Dr. Wilson gives an interesting record of liberality to his mission of natives who are still heathen:—

“After paying for the site (for which we could now get three times its cost), we have only about 1200*l.* (12,000 rupees) for the buildings,—a sum which is too small for the most economical estimate which can be made; but we intend to issue a circular, calling for additional help, especially in India. In Providence we have four extra calls for help before the public at present: this for the Native Church; one for the Boarding School; a more private one for Mrs. Hislop, so sorrowfully bereaved of her dear and honoured husband at



Nagpore (and for whom about 1500*l.* has been raised in India and 1200*l.* at home); and that of Mr. Narayan, for buildings at Indapore. For the last-mentioned object the sum of 4000 rupees, which I think sufficient for immediate wants, has been collected in Bombay during the last fortnight, one-half of it having been contributed by native gentlemen on friendly terms with our mission, including 500 rupees from Mr. Mangaldas, 500 rupees from Mr. C. Fardunji, and 200 rupees from Dr. Bhau Daji, whom Dr. Smyttan will remember. From Sir Jamsetjee Jejeebhoy (who was a fellow-passenger of Mr. Hislop to India in 1860), I have received 500 rupees for Mrs. Hislop. One native gentleman, Mr. Karsandas Madhavadas, has promised me 5000 rupees for the enlargement of our Institution Library. He reckons Mr. Danjibhai and myself among his best friends. He sent 1000*l.* lately to the Asiatic Strangers' Home in London, 500*l.* in his own name, and 500*l.* in the name of his cousins. Mr. Dadoba Pandurang is writing a commentary on the Gospels in Marathi."

Mr. Ballantyne, of the American Mission at Ahmednuggur, mentions the baptisms of a girl of thirteen and a young man of eighteen, both of high caste. "Efforts were made by their friends to induce them to return, but without avail. The girl was taken before the magistrate, and declared to him her purpose to become a Christian. He decided, that in consequence of her tender years, she must be given up to her mother; but she returned here again, two days after, and no further effort was made to recover her. She is now in the girls' school, learning very rapidly, and wears a countenance indicative of the greatest happiness." He mentions that an American merchant at Bombay had presented 5000 rupees (500*l.*) for building operations, after having inspected the Mission for himself.

MADRAS.—The Rev. Mr. Macfarlane, of the Church of Scotland Mission, gives to the Board the following details of the forty-one baptisms referred to in our last number (p. 41):—"At the joint request of the Rev. Joseph David, and of the converts at the village of Kundiapootoor, I proceeded last month to Vellore, and, accompanied by the Rev. J. David and Robert Davidson, Esq., the Judge of Vellore, drove over to the village, about ten miles off, with the view of ascertaining, by inquiry and examination, the fitness of the converts for being received into the Church of Christ, and, if satisfied, of administering the sacrament of baptism. Preparations had been made beforehand as quietly as possible, as, from the petty persecutions to which the converts had been for some time exposed, and which led to the dismissal of a native Government official for his complicity, some little opposition was anticipated. On our arrival we found nearly forty of the converts, with several of their native Christian friends, assembled in the neat little chapel which has been recently built by the mission,

while a large crowd of spectators from this and the surrounding villages was assembled outside. The entire number of converts is between sixty and seventy, but no more than thirty-nine, including children, could be got together at this time. They are of Vallala caste, or cultivators, and, when their own field-work is slack, they go to other places for a time in search of employment. Many of them, in fact about twenty-five, were consequently engaged on the railway works, at too great a distance to admit of their attendance on this occasion. After divine service according to the usual form, during which the Rev. Joseph David addressed the congregation with much earnestness and solemnity on the sacrament they sought to receive, I proceeded to examine the candidates as to their knowledge of Gospel truth, which they desired thus publicly to embrace, and of the idolatrous superstitions which they sought formally to renounce, and also as to their motives for taking these steps. Previous to leaving Madras I had prepared, in conjunction with the Rev. Jacob David, a full series of questions on these subjects. The answers to these were most satisfactory, creditable alike to their earnestness and to the faithful teaching of Mr. Joseph David and his catechist; the adults evincing a knowledge of Scripture truth and of heathen error at least equal to what could be found among rural classes of our native land. After addressing them at some length, I proceeded to administer the sacrament of baptism, and to admit them into the Church of Christ, to the number of forty-one in all, including two young men from Vellore. The doors and windows were now quite closed up by groups of outside spectators, who behaved with much decorum, and were evidently much interested. The scene was deeply interesting; one old man, clasping his young grandchild in his arms, was evidently much moved. He and his wife came forward first to receive the sacrament, bringing with them their whole family to the third generation, their daughters, and their sons, and their sons' wives, and their little ones. After the service was concluded, all sat down to a little love-feast of fruit prepared outside by Mr. David. I believe that a spirit of inquiry is stirring the hearts of many others in this and the neighbouring villages, and that many might, by tender and assiduous dealing, be brought forth from the darkness of idolatry."

A most curious meeting was held in Madras lately, by educated Hindus, on the subject of the management of idolatrous endowments. The Government of India lately severed the last links of their connection with idol and Mussulman lands for superstitious purposes by directing that all such should be handed over to the worshippers most interested in their administration. Alarmed at this, "the Hindu inhabitants of Madras" mean to petition for a modification of the Act; but the main object was to save the funds of Hindu temples and monasteries from the maladministration of those

whom they singularly enough call church-wardens, (*dhurma kurtas*), by asking the Government to put the funds under committees at the head-quarters of each county, and not of each village. The former being educated, will, it is supposed, prevent misappropriation and all the evils of what they call "sectarian" disputes. The confessions of the speakers were frequent and pathetic: that the temples are falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives and perculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do just before Constantine's time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said,—"The present decayed state of our temples is manifest to everyone; the causes which have brought about this deterioration it is unnecessary here to specify." Government having, after a century's unhallowed support, left Hinduism alone, we see its own votaries sadly confessing that it is dying—proving by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian missionaries, schools, and Government.—*Times Calcutta Correspondent.*

### China.

PEKIN.—A letter states that Mr. Burns, the well-known apostolic missionary in China, has arrived at Peking:—

"On Thursday we were surprised by a visit from the Rev. W. Burns, of Amoy. J—— came hastily in to tell me that he had arrived. I certainly was not prepared to see my own countryman in the garb of a Chinaman; and he has even gone the length of shaving the fore part of his head, and wearing a tail! We are so delighted to have him with us, he is such a truly good man. The object of his visit is to try and get Sir Frederick Bruce to do something towards securing protection to Christians in the south. Contrary to all our expectations, Sir Frederick has given him a cordial reception, and promised to do all he wants. It will be a great advantage to all the other missionaries; and it is fortunate they should have chosen Mr. Burns to represent the matter: it is 'the right man in the right place.' Many of his converts have been sorely persecuted, narrowly escaping with their lives; preferring to die rather than give up the religion of Jesus, or subscribe to idolatrous rites. In many cases the Christians were persecuted by members of their own families. Is it not delightful and encouraging to hear of such steadfastness? On Sabbath evening we had twenty present at our meeting. Mr. Burns conducted the service. He preached a good Gospel sermon, simple and impressive."

TINGCHEWFOO.—The Rev. J. Laughton, Baptist missionary, recently visited Tingchewfoo at the time of the examination for the Tien-tsin, or

Chinese B.A. degree. There were between six and seven thousand candidates, and many of them eagerly attended the chapels of the missionaries. According to Mr. Laughton, it was curious to notice the effect which the preaching of Christianity had upon these scholars. Some of them said that Jesus was a great sage, and, according to what the preacher said, must have been a holy man. Some of them suggested that as Confucius was the great sage of the East, so Jesus was the great sage of the West. They were exceedingly angry at the attempts that were made to convince them of the sophistries and deficiencies of the philosophy of Confucius. When Christ was spoken of as the Son of the only true God, who became incarnate and died for the sins of men, some of them laughed, and others flew into a violent passion. Many of them left, saying, almost in the words of the Athenian philosophers, "We may, perhaps, call again another day, and hear more of this doctrine." Several, however, lingered behind, and talked over the matter with the missionaries calmly, and with great apparent candour and ability.

ALLEGED JEWISH CITY.—The *Jewish Chronicle* gives an extraordinary and somewhat doubtful account of a city of Jews, described by a Jewish officer in the British navy. This lieutenant, proceeding thirty miles into the interior, came upon a city where his vessel was attacked. After a warm engagement, the chief was captured, who, to his astonishment, addressed his countryman in Hebrew. He then was permitted to visit the city, which he thus describes:—"It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities, and trade with them, but are not allowed to emigrate. They have their own laws; and their chief officer is a Jewish Rabbi, who, with twenty others, enact laws, decide disputes, and deal out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place, in order to protect their city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the seventh day. Their synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over 2000 worshippers, and generally consists of a large hall with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beau-



tiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors and drawing the curtain the whole building is flooded by the light which issues forth. In every available spot inside the ark candles are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three 'saphorim,' which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate, their rules are in strict accordance with our religion, and are sensible in themselves."

### Australia.

VICTORIA.—Of the Church of England there is nothing to report. In the absence of the bishop, all is quiet, though *not* stagnant.

The great event of the month in our religious world has been the meeting of the General Assembly of the Presbyterian Church of Victoria. The session commenced on the 5th inst., and closed on the 12th. There was an unusual amount of business transacted, and the proceedings throughout were marked by a spirit of genuinely Christian earnestness and brotherliness. The reports from the various committees to the Assembly exhibited a really remarkable amount of zeal and energy, and of corresponding progress, in the body during the past year. A very powerful address on the duty of contending "earnestly for the faith once delivered to the saints," was delivered by the retiring Moderator (the Rev. D. Macdonald). The Rev. S. Kelso, a Northern-Irishman, was chosen Moderator for this year. The advance made during the twelve months may be judged of from the fact that the aggregate funds raised for ministerial maintenance was over 45,000*l.*, against 36,000*l.* last year, and this without any special effort. In addition to this sum, large amounts were raised for building, missions, and other purposes. Nine ministers out of twelve arriving from the home country, have been settled in charges, and there are still nine vacant churches and a large number of preaching-stations besides. There are, it is true, some ministers still unsettled, and a few probationers; but the fields of labour continually opening up, call for a steady supply of ministers, which supply must be obtained either from home or by the establishment of a college in the colony. Indeed, one of the acts of the Assembly was to order the raising of a sum of 6000*l.* for the endowment of a theological hall; and there is not the least doubt that the money will be readily subscribed. The Sabbath-schools, the missions to the Chinese and aborigines in the colony, and the grammar-school, were all reported to be in a flourishing state. The latter institution is unquestionably the best of the kind we have. Its aggregate revenue for the year was considerably over 7000*l.* With

an able principal and a first-rate staff of teachers, it is maintained in the highest degree of efficiency. Altogether, the condition and prospects of the Presbyterian Church here are of the most inspiring kind.

The movements towards union spoken of in my last communication, did not take any definite form at this assembly, but the tendency in that direction is not the less decided. Only some ten or eleven congregations still hold out, and these will probably drop in one by one before the next meeting of the Assembly.

The Baptist Association of Victoria have just held their annual meeting. The amount of progress made during the year was stated to be the addition of 211 members to the various congregations, and the establishment of two or three new churches in the interior districts.

The Wesleyans have been holding their district meetings this month. They are a hard-working and zealous body, and have always much progress to show for their labours. No body of Christians has done so much as they have for the evangelisation of our mining population.

On the other hand, the Roman Catholics are not idle. They have just opened a fine cathedral-like building at Ballarat, the capital of our busiest and wealthiest gold-field. They are indefatigable in their exertions to extend their influence.

Politically and socially it is a time of profound tranquillity with us. The McCulloch Government is popular and trusted. The transportation question has ceased to be discussed; and there is really no public grievance, political or religious, pressing upon this contented and, on the whole, prosperous community.

Bishop Patteson, of the Melanesian Mission, is at present in Auckland. He has written to the Bishop of Adelaide, expressing a hope of soon being able to visit the Australian dioceses.

MELBOURNE, *November 25th*, 1863.

NEW SOUTH WALES.—A Presbyterian Union, which has formed the subject of so much discussion, and it is to be feared acrimonious feeling also, is at length *un fait accompli*. The synods of Australia and of Eastern Australia have held their annual meetings during the month, and the subject of union was brought before them. A conference of these synods and the United Presbyterian Church was appointed, and this resulted in the establishment of a basis of union. The following were the practical resolutions agreed to:—

1. That no official application for the supply of ministers be made from the United Church to any of the churches in the United Kingdom.
2. That no agency for the supply of ministers shall be appointed in the United Kingdom for the United Church.
3. That, so soon as the necessary preliminary

arrangements are effected, the Union shall be consummated.

The union is therefore accomplished in fact, and only requires the legal forms to complete it. It will be seen that this union embraces the three representative bodies of Churches at home, and those remaining outside will be admitted upon conforming to the basis of union. Dr. Lang and his supporters are not included in the union. He will stand aloof, as he has hitherto, from all other Churches.

The Rev. Alexander Irvine, of the London Missionary Society, who came out some months ago to proceed to the Islands in the John Williams, but who was not able to go on account of an attack of illness, died at the residence of the Rev. and venerable A. Buzacott, on the 23rd of October, at the early age of twenty-six.

SYDNEY, N.S.W., November 21st, 1863.

### Pacific Islands.

FIJI.—The Rev. Mr. Calvert, of the Wesleyan Mission, relates the following strange fulfilment of a prediction well calculated to impress the native mind:—The French priest who was drowned near Rewa, a few weeks ago, in disputing with Samuel, one of our teachers, said he would give his boat if he could prove that anything was wrong in Catholicism. The teacher instanced the teaching that there were seven sacraments, as there were only two enjoined in the Scriptures, and demanded the boat. He also contended with the father that the celibacy of the minister was not required in Scripture, as Peter had a wife, whose mother was sick, and bishops were to have only one. "Now," said the teacher, "your boat is mine!" The father got quite warm, and said, "If it be right that missionaries should be married, I shall be drowned in the sea." He was lost on that voyage, and his remark, made publicly, has caused considerable sensation.

MICRONESIA.—In Micronesia, or the Falkland Islands, a branch from the Sandwich Islands' Mission, under the superintendence of the American Board, some of the missionaries have been permitted to witness much evidence of blessing. Within a little more than one year, Mr. Snow, at Kusaie, admitted twenty-seven persons to the Church; and though there came a trying time, of apparent falling away, those who had sinned soon gave satisfactory evidence of repentance, and were all restored to their former regular standing. At Ebon, the names of thirty-one individuals have been enrolled as those who profess to love the Saviour, one has been admitted to communion at the Lord's table, and quite a number appear to give evidence of a real change of heart. Three members have been added to the church at Ronkiti, on Ponape. The little church at Shalong, on the same island, left without a mis-

sionary, has suffered much persecution. The work of translation has been going forward at the different stations. Schools have made little progress, except on Ebon, where the Hawaiian helper has been quite successful in teaching; and in September of last year, nearly all the youth, at least 150, were under instruction. Mr. Snow has left Kusaie, which is to be occupied by an Hawaiian helper, and gone to Ebon. Two helpers have been sent to the Mission, from the Sandwich Islands, one of them ordained. Dr. Gulick's connection with the Mission has ceased, and he has left the United States for Honolulu, to assume the duties of the position to which he has been chosen, as Secretary of the new Board of the Hawaiian Evangelical Association. Mr. Doane is absent from the field.

### Africa.

MADAGASCAR.—The *South African Advertiser and Mail* contains a letter from a Mr. Cameron, deputed from Cape Town to inquire into the alleged report of the King being still alive. He says:—

"The story of the King being still alive proves to be altogether false. The persons sent to put him to death found the King and Queen together early in the morning. They first of all removed the Queen to another room, and kept her there, while they despatched the King. She was then proclaimed Queen, and in the course of the day showed herself from the balcony of the palace. The head officer at Analakely was soon after summoned by the Queen, and requested by her to see the body interred in the best way they possibly could. He then, with the workmen from this place, made the grave. They had the body from Tuesday morning till Thursday, when the grave was finished. Before putting the body into the grave, he asked one of the men to remove the cloth from the face; the man did so, and exposed all the face above the upper lip, and they had no doubt whatever of the identity of the body. At some distance to the west, the people got up a report that he was still alive and with them; and a great number of the people got into a kind of revolt on the subject. But troops were sent to quash the tumult; 2000 men were killed, and a large number of women and children were brought to Antananarivo as slaves. The Queen, however, declined to hold them in slavery, and sent them back with some money."

THE NIGER.—At a recent meeting of the committee of the Church Missionary Society, a letter was read from the Rev. Samuel Crowther (native missionary), dated Lagos, November 9th, giving an account of his recent visit to the Society's Missions on the banks of the Niger. Lieutenant Gambier, R.N., in command of H.M.S. Investigator, had, with great kindness, given Mr. Crowther every facility for taking up supplies to the several stations. At Onitsha, Mr. Crowther met the Society's mis-



sionary, the Rev. J. C. Taylor, respecting whose work he writes:—"It will cheer the hearts of the Parent Committee to hear that fifty-three baptisms of adults and children have been performed at Onitsha since last November, and there are about forty-two names at present on the list of candidates for baptism, who receive weekly instruction preparatory to being admitted to that holy rite. I had the opportunity of addressing a congregation of about 300 persons at the morning service." At Gbebe, Mr. Crowther found that the Scripture-readers had been very diligent in instructing the natives, and in visiting some of the villages in the interior, where they had been most cordially received, and invited to send permanent teachers. "Here," writes Mr. Crowther, "I had the privilege of baptising two men and seven women in the presence of about 200 persons at the morning service; after which I administered the sacrament of the Lord's Supper to eighteen persons, five of those who had been baptised last year being admitted for the first time."

### United States.

In a former communication I referred to the well-ascertained fact that of the very large number of Roman Catholic emigrants that have found their way to this country, a startling proportion have been irrecoverably lost to the Papal Church, in the sparsely inhabited regions of the west more particularly, whither the industrious are wont to remove, and where churches of this faith are rarer, and the more restive portion can escape the exactions of the clergy with greater ease. But my attention has, within a day or two, been drawn to an editorial article in a Roman Catholic journal of Philadelphia, which discloses the fact that the priesthood stand aghast at the losses which their Church has sustained even in our eastern cities, in which, if anywhere, it ought to be practicable to control the superstitious multitude, and prevent any serious defection. The editor addresses himself to the Irish, who, he tells us, in the main compose the Church; and he asks: "What has come over ye? Where is the resplendent Catholic spirit that distinguished ye in Ireland? In that country, ye would have suffered ten thousand martyrdoms rather than collude with the enemies of the faith. But in America that loftiness of heart expires, and your own sons and daughters degenerate from St. Patrick and St. Bridget. Have ye forgotten that the most glorious ornament in the crown of old Ireland is its supernatural firmness to the faith, in spite of the dreadful sanguinary despotism of England for three hundred years? Are the Protestant schools there frequented by Catholic children?" But what are, in the eyes of the editor, the manifest tokens of this degeneracy? "Go into St. John's Church: who occupy its pews? Not the descendants of the Irish people who built it. The same thing is true of St. Mary's, of St. Augustine's, of every old

Catholic church in the city—nay, of every old Catholic church in the land. In the great main, it is *new emigrants* that keep up the Church in America. Why is this? Where are the children of the early emigrants—of the builders of the churches? They are lost to Rome!" And in confirmation of this general assertion, the writer states it as the result of calculation, that had the Irish who have come to Philadelphia during the last eighty years "preserved in their own hearts the sublime Catholicity that marked them at home," and instilled it into the hearts of their children, that single city would now possess twenty-five more Catholic churches than it now does, and 100,000 more adherents of that system of belief. "Well might the illustrious Archbishop Kenrick sorrowfully exclaim that the Church in America has lost more than it has gained!" And this fearful state of things, the editor of the *Catholic Herald* attributes to the influence of the "common schools," from which it implores parents to remove their children and to place them in the "parochial schools." Of the former he writes: "The Holy Father fears them. The bishops fear them. The Church has lost—irretrievably lost—tens of thousands of children by them."

No testimony could be more satisfactory to us than this respecting the incalculable good that has been effected in this country by the thorough and well-adjusted common-school systems of the various Northern States. For if many of those who renounce Romanism assume no other religion, the greater part of their children at least are sooner or later drawn into Protestant churches. I may add in illustration of this general defection of native Roman Catholics, that in a suburban village of about 10,000 inhabitants, in which a large number of merchants and other gentlemen doing business in New York reside, although the Roman Catholic church is thronged with Irish worshippers, the domestic servants, the labourers and artisans of our manufactories, there are not, I believe, more than two or three families of good social position which are composed of native-born Roman Catholics.

The past month has witnessed the holding of a number of very extensive fairs in various parts of the loyal States in support of the great sanitary commission. All classes of persons have united on these occasions, and the result has been that this noble institution will receive large contributions, which it richly merits, and which are indispensable to the prosecution of its work of mercy.

The work of exploring each State, and accurately ascertaining the amount of destitution of the Holy Scriptures which prevails, was undertaken upwards of thirty years ago. It was the State of New Jersey that set the example of making an effort, which proved successful, to supply every family that would receive it with the Word of God. Other States followed, and a general effort was even made to furnish the Bible to every family throughout the United States. But even had the movement been

fully carried out, it is evident that only constant exertion could preclude the recurrence of similar destitution in a few years, especially in the newer States and Territories. Accordingly, we find that in spite of all that has been done to circulate the Bible, an exploration of the State of Iowa, under the auspices of the Iowa Bible Society, has revealed the fact that in eighty-seven out of its about one hundred counties, there were 17,799 families which did not possess a copy of the sacred volume. This State, however, is one which, by immigration, increased its population from 192,000 in 1850, to 674,000 in 1860.

Archbishop Hughes, decidedly the most influential prelate of the Roman Catholic Church in this country, died in this city, on Sunday, the 3rd inst. He was a man of remarkable energy of character, a great disputant, and more frequently involved in disputes with clergymen of Protestant churches than any of his episcopal colleagues. His controversy with the Rev. John Breckenridge, while he was yet a simple priest, and especially that with "Kirwan," the late Nicholas Murray, D.D., have given him a notoriety which he might otherwise never have attained. Both of these controversies, but the latter in particular, led numbers to examine the claims of the Papacy, and brought some candid minds to a knowledge of the truth. His extraordinary irascibility conducted not a little to his ill-success. Yet he was by no means a contemptible opponent. An Irishman by birth, he entered the priesthood not long after his advent to America, and by his abilities he gradually rose until he became, in 1850, the recipient from the Pope's hands of the archiepiscopal pallium. He signalled his connexion with the Roman Catholics of the eastern part of the State of New York, by an attempt to compel the trustees of all the churches to place the titles of the ecclesiastical property in his name. In this endeavour he was unsuccessful. The trustees in many instances were refractory; and the alarm of other denominations of Christians, as well as of mere politicians, at the power that he was gaining, gave rise to agitation, the result of which was the passage of a law in the legislature of this State, enjoining that all ecclesiastical property be held in the names of trustees appointed by the religious body represented. The opposition of the party of the Archbishop to this law was persistent, and I regret to say, that within a few months the statute has been repealed.

New York, Jan. 1864.

THE CONFEDERACY.—The following circular has been issued:—"The Evangelist Tract Society of the Southern Confederacy, designed chiefly to

minister to the spiritual need of our noble defenders, is the representative of all denominations of Christians, who, through it, lay their offerings of piety upon the altar of patriotism, and lead the soldiers of the country to become soldiers of the cross. Its head-quarters are Petersburg, Va., with depositories in other cities, and a numerous corps of colporteurs, occupied in distributing tracts to our soldiers, in the army and in the hospitals. Organised July 18th, 1861, the Society has, from that time to the present, been supplying each army of the Confederacy with religious reading. About thirty millions of pages of tracts have been distributed amongst our brave soldiers. The seed has not been sown in vain. Numerous letters from chaplains, officers, and privates testify to the great good which has been accomplished, and show that the Society has been instrumental, to a considerable extent, in producing and sustaining the wonderful revival with which God is now blessing our armies. *The Army and Navy Messenger*, the Society's organ, is the most popular paper in the army. It has been recommended by General Lee, and by many other eminent officers, who have contributed to its support. It is 'pre-eminently the soldier's and sailor's paper, specially designed to interest and profit them, amongst whom it is gratuitously distributed. When it is considered that the choicest portion of the country is found in the army, which will of necessity, give character to the Confederacy, and control its destiny, for years to come, the importance of sustaining this institution, which seeks to consecrate to Christ this mighty influence, cannot be over-estimated."

### West Indies.

ST. DOMINGO.—The Wesleyan Mission premises at Puerto-Plata have been entirely destroyed by the Spaniards. The Rev. Francis Moon, writing from Grand Turk, thus describes the state of affairs:—"You will, I am sure, be grieved to learn that Puerto-Plata is in ashes. The conduct of the Spanish troops garrisoned there has been disgraceful in the extreme. On Sunday the 4th instant, after having pillaged the town, they fired it, by throwing shells and grenades from the fort: the result is, that the whole of the inhabitants are plunged into the utmost distress, and have had the mortification to see the fruits of many years of toil swept away at a stroke. Of the persons who have fled, 667 have taken refuge here; of these a few Germans have gone to New York; the rest remain here, and some of them, having lost their all, are dependent on charity for the means of subsistence."



## NEW BOOKS

BEARING ON

## CHRISTIAN WORK

MRS. EDKINS has written a book\* that will be welcome to all who care for fresh, clear pictures of Chinese life. A melancholy interest attaches to it. Five years ago the writer left the country manse, where she had passed her childhood, to accompany her husband to Shanghai. She was then only in her twenty-first year. The shifty character of Chinese polity, the presence of the rebels, and the position of her husband as a missionary of the London Society, led to her residence in many parts of the country; and wherever she went she observed with great keenness, and wrote home letters full of the grace and power of being thoroughly natural and intelligent. At Tien-tsin she was seized with illness, was moved to Taku fort, and died before she was twenty-three. Her letters have been collected into this little volume, edited by her father, brother, and husband, and will, wherever they are read, help to a livelier interest in Chinese missions. Some of the personal details might have been omitted; there are passages that read unpleasantly like missionary gossip; we scarcely care to know the colour of everybody's hair, or whether her acquaintances were stout or tall; nor may ladies care to read their names when their character and personal appearance are attached. The distinction between the privacy of a home letter and the publicity of a book has been occasionally forgotten. But that is almost the only fault; and the letters are so graphic and interesting that all readers will be grateful for their publication. Soon after her arrival she sailed up to Soo-Chow, passing old bridges grown over with ivy and flowery creepers, and little Buddhist temples half seen through the trees. The fields were waving with golden corn, and neat farm-houses peeped out through thick foliage. "On the top of a pretty green hill stood a time-worn pagoda, its numberless corners and juttings edged with bronze and brass, catching a glow from the morning rays, and glittering in the fair sunlight. Beyond it lay a bustling village. Already we were within the arched gateway. I wish I could vividly picture the scene. I want to put baskets crowded with cackling ducks before you, tables spread with tempting fruit, bales of red

cotton, with an endless diversity of men, women, and children, some pretty, some plain, all jabbering, talking, traversing narrow streets, crossing old crazy little bridges, and standing in crowds to gaze at us." Beside this may be placed a companion picture from another boat excursion in the neighbourhood of the rebels. "Houses burnt to the ground, stones scattered in endless confusion, mingled with tiles and mortar. Scarcely a house bordering the river is entire; all a mass of ruin for at least a mile. The bridge, once lined with the busy passers-by, now utterly deserted; the tall, rank weeds rendering the steps almost impassable: the closely-shuttered windows showing that no inmate was within. The busy shops, the tea-shops, where the laugh and jest are always ready, all silent." A Chinese wedding was favourably seen. At the bride's house, "when we entered, we found the women first putting violet powder on her, and then shaving her face—actually shaving it. After that, they shaved the back of her neck in like fashion. Then they brought her a hot cloth (the Chinese wash in hot water, without soap): she rubbed her face and neck. Then the grand process of putting up the hair commenced. They do put up their hair very beautifully. It was all brushed back, then a quantity of false hair was put in, and the back-knot made. Elegant flowers were now put all round the back of her head, forming a complete covering to the back-knot. Next came the putting on of the crimson robe and veil. Every bride here is dressed in crimson from head to foot, and their little shoes are made of crimson silk." The bride being dressed, "at last we set off, I directly behind her in my chair, the rest following. . . . Instead of joining hands, they bowed to one another, and we sang a hymn, in Chinese of course. The native pastor married them. We went home with them. She was immediately put into a little bedroom, and set down on the bed, her veil still covering her face. Then all the Chinese women crowded in to look at her. . . . After separating, I went in the evening, and stayed a little with the bride. She was still seated on the bed with her veil down." A "good representative of the literary men" is thus sketched. "He is five feet eight or so in height, very stout, with a high, massive, but slightly sloping back forehead, a pair of large, dark

\* *Chinese Scenes and People*. By JANE R. EDKINS. Cr. 8vo. pp. vi. 307. London: Nisbet & Co. 1863.

eyes, painted at each corner, with a restless and yet good-humoured glance from not what we think the flashing beaming eye of genius. His features are coarse and heavy to an extreme, particularly his lips. His teeth, when he laughs, are his only redeeming point; and yet, altogether, he is a nice-looking man for a Chinaman. In walk, he has the important swagger that all true-bred Chinamen consider essential. His pen is certainly that of a ready writer, considering what a quantity of paper he fills every day with these Chinese characters. He is an excellent scholar, and stands very high as a literary man." The teacher, Shen-Sien-Ling, is as vigorously etched. "Our old teacher is very poorly yet. He was born and always lived in the sunny south, till he came here with us; and old Boreas roars too loudly over these northern hills for his taste. He is quite the Chinese gentleman, full of politeness, not devoid of flattery, but a good, simple-hearted Christian, I do believe. When only just recovering, and still having large poultices to his side, he would go to the preaching-room, and preach with great vigour. I remonstrated with him, but I was touched with his beaming face, and with his reply in Chinese, which, being translated, was *Lady, so many men!* I catch him singing, too, very often, though this is forbidden by the doctor; and during the night Mr. Edkins and I often hear him engaged in prayer." Of course the special work of the Mission finds the most prominent mention in these pages. Mr. Edkins "has a class of Chinamen from eleven till one. These men are converts, who preach to the Chinese, and he wants them to have all the advantage of a thorough grounding in theology. He has five altogether. One of these scholars got up this morning and proposed that the Chinese should adopt the English custom—they should have prayer-meetings; and he should propose that once a month they should meet to pray to God, especially in these troublous times, for the upholding of all the converts, and for bringing China to the knowledge of Jesus." Again, at Chefoo there is a fluctuating congregation of more than a hundred. Of course it is a fluctuating congregation, and seldom half-an-hour alike; "people passing miles into the interior tie their pony up, and step in and listen, get a Testament and go on their way, carrying the news of the preaching-room at Tentai far away among the mountains. Our Nanking colporteur reported that he had found the news of the preaching-room had spread to a city eighty English miles from this. . . . A few days ago a sturdy old countryman entered the preaching-room, carrying a basket over his arm, and coming up to the table, placed it before Mr. Edkins. It contained some Testaments, and one in large type. This he took in his hand, put on his spectacles, and read out of it with great apparent interest. 'That one,' he said, 'I would not like to part with. I have read it a great deal, and I like to read it.'" At Tien-tsin Mr. Edkins "had a noble congregation yesterday, the preaching-room being crowded; and he stayed

long after the usual services conversing with inquirers;" and at the same place a neat chapel had been fitted up for the soldiers, "in a corner of the Temple of Fame, where service is held morning and evening." Her own work is modestly noticed. At Tien-tsin her letters are crossed with sickness, without losing the buoyancy of their tone. The last is a line or two to her mother, with the words *I leave my all with Him*, underlined. It was written on board ship, at the mouth of the Peiho; and two days after she died. Altogether, this book is one of the pleasantest contributions to our recent missionary literature; and has also a higher value from the careful narrative of Mr. Edkins of his visit to the rebels at Nanking.

Mr. Jerrold introduces us to work of a different character,\*—the efforts that are made in London to solve the great problem of London pauperism and London crime. As the special correspondent of the "Morning Post," he investigated the charities of the great city, bringing to his duty the kindly spirit and sagacity of his father. His letters are now re-issued in a separate form, and are worth the most careful study. Those who have not thought much on the subject will be appalled by the terrible pictures that Mr. Jerrold has drawn; they will also be amazed by the manifold and genuine charity that has been evoked; they will be taught to feel that there is abundant room for more to be done.

"We have great orphan societies; infant nurseries imitated from the French *crèches*; metropolitan associations for improving the dwellings of the industrial classes; societies for the rescue of young women and children; institutions meant to teach the poor how to lead an honest life; refuges where the houseless may sleep; reformatories where the young may cleanse themselves of their sins; blanket clubs and vast soup-kitchens; cheap, sound literature;—and here are hundreds of children as wild as the inhabitants of a rabbit warren; mothers, stupefied with gin and ignorant as Hottentots, quarrelling with beetle-browed mates, who do not value a human life at the price of a mug of ale, if they had their way." "The truth is," Mr. Jerrold says, "that pauperism is not to be eradicated by charity. Charity, as it is practised in England, has rather a tendency to foster it." More discriminating charity, he thinks, will be effectual. A little deeper study of the subject might lead him to see that the truest remedy is that which he most sharply criticises—the Christian remedy: and that the City Mission represents a more permanent good and a more radical remedy than Refuges or Reformatories. About Clare Market people are crowded 580 to the acre. Here, "in a narrow, foggy court, stands the Clare Market Colonnade, where the Rev. Mr. Robins is reclaiming a few of these waifs and strays. The long, low building has been by turns a cheap

\* *Signals of Distress*. By BLANCHARD JERROLD. Cr. Svo. pp 309. London: Low, Sons, & Co. 1863.



concert-room and a casino, then a prize-ring, then a penny-gaff. A very pleasant part of this work is the alliance that has been formed between a small parish in the most lovely part of Kent and Clare Market. The country people, although not rich themselves, have added considerably to the funds of the mission, and have welcomed with great kindness those sick people who needed change of air." The people themselves have formed an association of seventy district visitors, and established a refuge for homeless boys. It is such effort as this that is most needed, and will be most effectual. The Mendicity Society performs a useful office, which may be estimated by the 60,000 cases of begging impositions, and 54,000 begging letters on their records. The rate of such letters is nearly 4000 a year, and Dublin, it appears, is the head-quarters of some of the most skilful of their writers, "who have devoted their genius to shipwreck." This gang is now almost broken up. The account of the Field Lane Refuge is one of the most interesting in the book. And the following statement is curious:—That "there is a certain amount of floating benevolent capital which any extraordinary claim diverts from its ordinary channels. During the Lancashire distress the income did not average 3*l.* a month against an outlay of 240*l.* The Playhouse Yard Refuge accommodates 700. The dormitory is like a gigantic hayloft, trimly kept; we could indistinctly see long series of boxes, like orange-boxes, that appeared to be filled with sacks. On nearer inspection I made out the faces of some hundred sleepers, lying in every extravagant form of rest, and closely enveloped in the covering (four skins sewed together) allowed by the institution. There were young, fair, handsome faces, dreaming, sighing, or coughing, in their dreams, with their ragged clothes folded up for pillows. Some were evidently of gentle birth, poor men, fallen from fair estate. There were three negroes huddled in the skins, snoring with a will. With the rest was a ticket-of-leave man. 'He had permission to-night,' said the superintendent, 'to attend a meeting of ticket-of-leave men.' These meetings are held three times a week, under the management of a city missionary; and the superintendent declared the man in question appeared most anxious to lead a good life for the future." The first boy who cutured the Boys' Home in Euston Road was a deserted costermonger's child, and is now a sailor of good character. The boys "here are all *very small*," said the matron; "they come in a deplorable condition, having been neglected all their lives." The cost to the community for the conversion of our London Arabs into useful and honourable men and women is barely 12*l.* *per annum* for each: the cost of a criminal before his conviction is 200*l.*; two significant facts to place side by side. Among other of these Homes is one for cripples. "A lame child opened the door to me. In the workroom some thirty or forty cripples—showing every variety of deformity—were plaiting and making up

articles in straw. A row of baby cripples stared wistfully at me as I passed along, and still went silently on with their work. The Home had a very modest beginning. A few charitable ladies set up a small place, and their first inmate was a wretched beggar girl, who used to wander about the neighbourhood of Bryanston Square." There are interesting chapters on Reformatories, Ragged Schools, and indeed every type of charitable need and work in London, which numbers it seems 750 charitable institutions; and it is reckoned that they spend nearly two millions and a half of money annually. Among the most likely of the forms of relief, is the establishment of an "Association for the Relief of Destitution in the Metropolis." It was commenced in 1843, operates through district visitors, and in 1861 had 83 societies, each with its own staff of voluntary district visitors, working by its aid. Mr. Jerrold emphatically condemns the workhouses as "the scene of every abomination." He is also hard upon the City Mission, for not accomplishing more than it attempts. He thinks it should regard the temporal good as the basis for the spiritual; but he knows the missionaries "are a most earnest, excellent and useful body, who have valiantly penetrated every dismal haunt of poverty to be found within the bills of mortality." One notable fact of their experience is the difference between six-day and seven-day cabmen. "Those who rest on Sundays are remarkable for their respectable appearance, as may be easily proved by noticing them at their stands in the week, and by seeing them at their places of worship on Sunday; but more especially by visiting them at their homes. The seven-day men have no use for Sunday clothes, and many of them are almost strangers to their own children."

*Rivers of Water in a Dry Place*,\* is needlessly fanciful in its title. It is an excellent account of Moffat's missionary labours, and written for the young.—In the *First Week of Time* Mr. Williams reconciles anew the claims of Scripture and Science.† He maintains the literal interpretation of the first chapter of Genesis, along with an actual creation at an indefinite period before our present chronology.—*Life Triumphant*‡ is a poetical rendering of Christian doctrine. The authoress maintains the rightfulness and use of such a rendering, through sixty pages of a carefully written preface. The poetry is facile and uniform in poetic feeling, although broken up into various metres according to the change of subject. Those who have much leisure will find it agreeable reading.—Dr. Spence has written a read-

\* *Rivers of Water in a Dry Place: an Account of the Introduction of Christianity into South Africa.* 16mo. pp. 252. London: Religious Tract Society. 1863.

† *The First Week of Time: or Scripture in Harmony with Science.* By CHARLES WILLIAMS. Cr. 8vo. pp. viii. 304. London: Jackson, Walford, & Hodder. 1863.

‡ *Life Triumphant. A Poem.* By ELIZABETH A. NE CAMPBELL. Cr. 8vo. pp. lviii. 273. London: Mackintosh. 1863.

able and excellent *Life of St. Peter*\* in seventeen sermons. Good authorities have been consulted, and the biography is not sunk in the homily.—There are few who are capable of writing that most difficult of expository books, a “Child’s Commentary.” † Mr. Cobbin does not seem to come up to the requirements of the case.—Mrs. Shipton knew Mrs. Gosse, and has thrown her recollections into a little pamphlet that is worthier than most memorials of the kind. ‡ It will be read with interest by all who care to know more of a character of the rarest and most beautiful Christian type.

The Colenso controversy may be said to be almost exhausted. In a pamphlet, however, recently published by a West Indian missionary, § there is shown the great inaccuracy of Dr. Colenso in many of his arithmetical calculations. His reputation as an arithmetician has perhaps prevented these calculations from being investigated with sufficient care. We give one example in a case of much importance. In reference to the gathering of the congregation at the door of the tabernacle, described in Leviticus viii. 3, it is said:—

“If the ground near the tabernacle was in some degree elevated, and if the assembly consisted of the males who had reached maturity, the great por-

tion of the spectators would witness it from a very short distance.

“If 600,000, the average distance would be 150 yards; most remote, 309 yards. ||

“If male and female adults, 1,200,000, the average distance would be 220 yards,  $\frac{1}{3}$  of a mile; most remote, 440 yards,  $\frac{1}{2}$  mile.

“If man, woman, and child, 2,400,000, the average distance would be 309 yards,  $\frac{1}{3}$  of a mile; most remote, 618 yards,  $\frac{1}{2}$  mile.

“Though the people could not get nearer than 100 yards from the door of the Tabernacle, yet by going round part of the front of the court, the distance of those farthest removed would not exceed 325 yards. The Bishop makes the distance of the smallest number to be about 20 miles, or more than 100 times too much.

The writer similarly proves that a number of Bishop Colenso’s arithmetical calculations are entirely unfounded. He has conclusively established this position. The pamphlet is worthy of attention, as such criticism is worth more than any amount of declamatory attack.

|| To find the radius of a semicircle which would contain any number of individuals (say 600,000). Divide the number by 4, as four persons can easily stand on a square yard; divide again by 1.5708 (being one-half circumference of circle of one diameter, or more conveniently divide in all by 6.2832, and the square root of the quotient is the radius.

|                |      |            |
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\* *Scenes in the Life of St. Peter.* By JAMES SPENCE, D.D. London: Religious Tract Society.

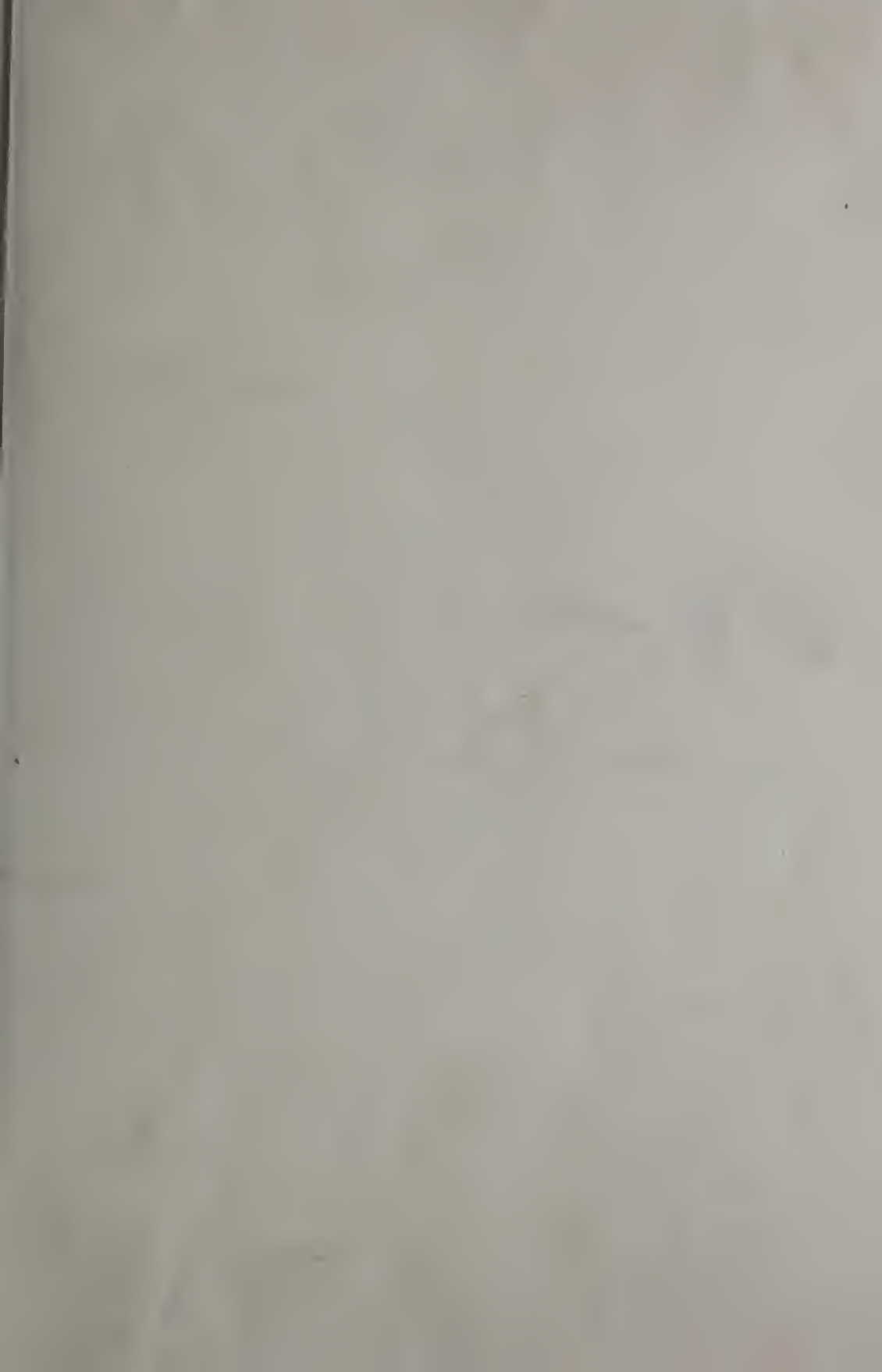
† *The Child’s Commentator.* By INGRAM COBBIN, M.A. London: Jackson & Hodder. Part I.

‡ *Till Jesus.* Recollections of EMILY GOSSE. By ANNA SHIPTON. London: Morgan & Chase.

§ *The Pentateuch Its Own Witness.* By the Rev. WARRAND CARLILE. Edinburgh: William Oliphant & Co.







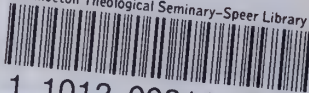
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